The LUTHERAN OUTLOOK

The Atomic Bomb—A Crisis of Man

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By George Aus

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An Editorial

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By Anton Chell

Vol. X SEPTEMBER, 1945 No. 9

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Pointed Paragraphs

THE MONKEYS' DISGRACE

Two monkeys sat in a cocoanut tree
Discussing things as they're said to be.
Said one to the other, "Now listen, you!
There's a certain rumor that can't be true;
That man descended from our noble race.
The very idea is a disgrace.

"No monkey ever deserted his wife,
Starved her babies and ruined her life;
And you've never known a mother monk
To leave her babies with others to bunk,
Or pass them on from one to another,
Till they scarcely know who is their mother.

"Here's another thing a monk won't do:
Go out at night and get on a stew,
Or use a gun or club or knife
To take some other monkey's life.
Yes, man descended—the ornery cuss;
But, brother, he didn't descend from us."

—*Author unknown.*

Charles Wesley once said, "Be a man of one book, and that Book the Bible."

"BRING ME THE BOOK . . ."

So said Sir Walter Scott as he was about to die. They asked him, "What book?" To which he faintly replied in words which, thou scarcely audible, have been heard around the world: "There is but one Book!"

But oars alone can ne'er prevail
To reach the distant coast;
The breath of heaven must swell the sail,
Or the toil is lost.—Cowper.

TRANSFORMED LIVES

Mere association with Jesus will not bring salvation. In the days of His flesh there were many who crossed His path, who walked with Him, who ate with Him, who communed with Him, but whose lives were not changed. Some of those who associated with Him remained cold, hard, selfish, arrogant. Others associated with Him and their lives were transformed; they found freedom and deliverance from sin. It is equally true today. One might touch but the hem of His garment and out from Him will go virtue which will transform that life, but at the same time hundreds of others will throng Him, will rub elbows with Him, will talk with Him by the way, and yet into their lives that life-giving virtue will not flow. The Master is the same. His life-giving power is the same. But the hard, cold hearts of those whom He is touching can forever hinder that divine power in its efforts to transform their lives.

Just as in the parable of the sower, the difference lay not in the seed, but in the soil, so the effect of the Master's life upon ours depends upon our opening the door of our hearts. Here association with Jesus does not bring salvation, but letting His presence flow into our lives will indeed transform these lives of ours. J. B. W.
in *Evangelical Messenger.*

Bishop Still (1543-1607) said:
"I cannot eat but little meat,
My stomach is not good . . ."
In 1945 the version would have been:
I cannot get a speck of meat,
But still my health is good.

FRIENDS

I walk the streets of loneliness,
No friendly face I see,
And yet I have so many friends—
The robin in the tree

Extends a cheerful greeting
As I go on my way.
A romping pup invites me
To join him in his play.

A vagrant sunbeam pauses
To dance about my feet.
Lilacs bend their fragrant heads
To share their honied sweet.

O, loneliness is passing
And so I never mind
If humans are all strangers—
When nature is so kind.

—*M. M. Bradford.*

"They are never alone that are accompanied with noble thoughts."

HOW TO LOVE SINNERS

The only way I can love some people is to call to mind that Jesus Christ loved them enough to die for them, too. Some of his disciples, doubting, long-faced Thomas, for instance, must have been a little hard to like. For his sake then I must love everybody, even the most irascible, irrational and impossible. But it takes more grace of God to do that than it does to preach a sermon about it.—*Adamson's Journal.*

"Henceforth the majesty of God revere;
Fear Him, and you have nothing else to fear."

SERIOUS

A man went to see his physician r advice as to how to be cured of habit of snoring.

"Does your snoring disturb y wife?" asked the M.D.

"Does it disturb my wife?" ech the patient. "Why, it disturbs whole congregation."—*The Southwe ern Episcopalian.*

It seldom occurs to a lad of sixt or eighteen that some day he will as stupid as his father.—Chaplain.

KIND WORDS

There are few of us who haven't gretted a harsh word, but I never kn anyone who wasn't glad of having g en voice to affection or admiration. a Chinese friend once replied whe paid him a compliment, "Flowers le part of their fragrance in the hand t bestows them."—*Channing Pollock.*

Some people read more into th New Testament than they read in i Christian Advocate.

DEGREES OF BLESSING

It is said that the great preac Rowland Hill was so troubled by comers to his services that one Sun morning he prayed, "O Lord, bless th mightily who are in their places; g grace to those who are on their w and have mercy on those who are ting ready to come, and will never rive."—*Edwin Wyle.*

The Lutheran Outlo

Official Organ of the American Lutheran Conference
REV. E. E. RYDEN, D.D., Editor
Augustana Book Concern, Rock Island, I

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The
LUTHERAN OUTLOOK

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EDITORIAL

tomic Bomb Brings orm of Protest

NEVER PERHAPS in the history of America has any single act of the nation met with such a storm of protest and condemnation among its nking people as did the use of the atomic bomb in last phase of the war against Japan. If the shot that was fired at Lexington was heard around the world, the reverberations that followed the nbings of Hiroshima and Nagasaki will probably be ard for decades to come. The cry of undisguised dis- y which went up in American church circles has not l a counterpart during the present generation. In Eng- d, too, the consternation created by the incident almost ershadowed the joy experienced over the final victory l end of the war.

Efforts to excuse the use of the bomb appear rather ne in the light of the actual facts. The argument that killing of a large part of the population of two of pan's great cities probably saved the lives of hundreds thousands of American soldiers is in its very premise unmoral one, since it would seem to imply that Amer- 's highest military authorities have now adopted the licy once so indignantly denounced when employed by r enemies of terrorizing and slaying helpless civilians order to achieve victory.

If the American government felt that it was absolutely ccessary to give the Japanese a vivid demonstration of e terrible destructive power of the new weapon in its ssession, why could it not have been used against pure- military objectives instead of against two crowded ies, teeming with defenseless civilians? There still re- ained in the Pacific a number of by-passed impregnable rtresses such as Truk which had defied the fiercest nerican air attacks, and on the Japanese home islands ere were several naval bases which were capable of fering formidable resistance. Why were these delib- ately ignored in favor of a policy of terrorism aimed men, women, and innocent children?

Moreover, it is now a well-known fact that Japan had already been brought to her knees before the fateful bombings occurred. The charge has been made that General MacArthur early in the year transmitted a surrender proposal from the Japanese practically on the same terms as those finally accepted, and that the late President Roosevelt rejected them. Whether this will eventually be substantiated is a matter of conjecture. However, it has now been revealed that for months the Japanese had pleaded with Russia to act as an intermediary without success. When Russia finally answered the plea, it was in the form of a declaration of war. With Japan's industrial cities reduced to rubble and with the American and British blockading fleets strangling the economic life of the Japanese and even cutting off their food supply, it is clear that further resistance was hopeless. The end of the struggle was at hand. The use of the atomic bomb could serve only one purpose: that of creating a spirit of bitterness and hatred against America that will probably linger in the Japanese mind forever.

COMMENT in all American church journals is not only sober but solemn. Perhaps the most vehement protests are those voiced in the *Christian Century*. Bernard Iddings Bell, writing in that weekly, says: "It is doubtful if Christian missions in the Orient, at least under American and British auspices, can matter ever again. The Orient has long perceived that Anglo-Saxon diplomacy is based not on Christian principles but on a canny imperialistic expediency. Now it has been shown that American methods of war are cosmically and cold-bloodedly barbarous beyond previous experience or possibility. . . .The millions of American Christians must therefore turn from Oriental missions to a closer task too long neglected, namely to the possible conversion of America, a nation that once was Christian but is so no longer in policy or actions."

Another contributor writes: "As a Christian and as an American I feel a sense of guilt and shame. We have beaten Hitler at his own game. But that game was a devil's race to see which could destroy human beings

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most effectively. King Herod's slaughter of the innocents —an atrocity committed in the name of defense—destroyed no more than a few hundred children. Today, a single atomic bomb slaughters tens of thousands of children and their mothers and fathers. Newspapers and radio acclaim it a great victory. Victory for what? Not for humanity. Not for justice. Not for peace. It will make the American people feared and hated around the world. Fear and hate produce neither justice nor peace. Our victory is a victory only of man's inhumanity to man."

Editorially, the same journal declares that Christianity itself has suffered a heavy blow, and it urges the Church to disassociate itself emphatically and completely from the "inhuman and reckless act of the American government." It says:

"The atomic bomb can fairly be said to have struck Christianity itself. Only Christianity has the required resources for the problem of reconciliation at the deep spiritual level where it must finally be resolved. The Christian people of this country have been looking forward to the revival of their mission in Japan on an unprecedented scale, and on a broader and more cooperative basis than in the past. The same bomb that extinguished Hiroshima and Nagasaki struck this missionary enterprise. It will take endless explaining to the Japanese to dissociate Christianity, the Christian Church and the Christian mission from the act of the American government in unleashing the atomic bomb. This act which has put the United States on the moral defensive has also put the Christian Church on the defensive throughout the world and especially in Japan."

ROMAN CATHOLICS, too, following the Pope's condemnation of the destruction of Hiroshima, view the advent of the atomic bomb with sober apprehension. Typical of editorial comment is this expression from *America* under the striking caption, "Spires or Tombs?":

"Whatever the Martian changes that may overtake our physical life as a result of this astounding discovery, in the moral sphere there can be no doubt that the atomic bomb brings us face to face and inescapably to a realization that here is spelled out for us either the end of all wars or a nightmare future. The secrets of the bomb, no matter how well guarded, no matter how determined America, Britain and Canada are that they be shared only by the 'peace-loving' nations—those secrets will out. The bomb will be the common weapon of all nations at some not-too-remote time. When that time comes, if war shall not have been rendered simply unthinkable, every nation in the world will but cower under the threat that any enemy to get in the first blow will have a head start in the race to annihilation. It is supremely deplorable that this marvelous discovery has come at a period in the world's history when nations are least capable of using it constructively. It has come when national morals are at a dangerously low ebb; when the noble principles of such documents as the Atlantic Charter yield all too easily to national self-interest."

Then comes this significant paragraph:

"What defense can there be, then, against the aw forces that have now been unleashed with the utter t ror of the atomic bomb? In the nightmare world t opens up on our visions, is it too much to envisage m kind underground? With our sun-lamps, our air-con tioning, our synthetic foods, it is certainly not too f tastic to see the future world, some generations her not walking free in God's sunshine and air, but burro ing deeper into buried cities. In place of cathedral spi and church towers reaching to the heavens, the m familiar architecture man knows may be the catacom and warrens of his subterranean shelters."

These are gloomy forebodings indeed, but they probably not one whit blacker than man's future hist will prove to be unless there be an end to human slau ter and warfare. Let the Church ponder the questi "Spires or Tombs?" Let it ask itself if it has not hal long enough between two opinions regarding the m Satanic evil that afflicts mankind today. It may not within the power of the Church, so long as sin exists the world, to banish war from the earth. But one th the Church can do and must do to save its own soul *must disassociate itself once and for all from partners in a diabolical system that has brought the world to brink of disaster.* Altogether too long the Church yielded servile acquiescence to every demand of State, no matter how much it has involved compro with the highest moral and spiritual principles of Ch tianity. The time has come for the Church to be Church and to obey God rather than men.

Sinister Forces Behind Attack on Niemoller?

AMERICAN CHRISTIANS, and particularly Luth ans, have been deeply disturbed by the recent forts of writers and radio commentators to cast as sions on Martin Niemöller and to rob him of his in ence. Chief among these have been Mrs. Eleanor Roo velt and Dr. Frank Kingdon. Mrs. Roosevelt wrote: "N möller's expressed ideas make him unfit to establish kind of government which would train the German p ple in democracy," and she quoted other derogatory st ments, such as, "He is a dangerous pan-German . . looking down at us Americans." Dr. Kingdon's villify remarks, made while substituting in a broadcast Walter Winchell, were of a similar character.

Now comes Lester M. Hunt with an editorial in *International Teamster,* a union periodical, in which heaps scorn and abuse on the Lutheran pastor who dured eight years of prison and concentration camp cause he had the moral courage to oppose the pagan p osophy of Adolf Hitler. Here is his editorial, which been widely quoted:

Rev. Martin Niemöller, the German pastor, has bec quite a hero to some Americans these past few years s he was imprisoned by Hitler, supposedly for opposing nazi program. Niemöller typifies the "good Germans"

h Germany was populated in the minds of soft-hearted
ricans. When Niemöller got out of prison Germany
ld echo with the tramp of feet, marching not to war but
unday school, they told us.
d not Niemöller risked his life for the Christian prin-
s he preached from his pulpit? It now develops that
nöller did not risk his life for Christian principles. In
he offered it for Nazi principles! He volunteered to
t for Hitler, the man who had closed his church and put
in a concentration camp.
ho says so? Niemöller himself! He amazed allied war
espondents who interviewed him recently on his release
Americans from a German concentration camp. They ex-
ed from Niemöller a spiritual rallying cry that would
trify the world and unite the "good Germans" behind
principles Niemöller professed from his pulpit.
ut no such call came. Only the sordid confession that
möller, the man of God, had volunteered to serve Hitler
submarine officer. He had offered his life to perpetuate
Germany and extend over the world the hideous Hitler
osophy, enforced by such beasts as Himmler, Goering,
bbels, Ley, etc.
e offered his life to make a concentration camp of the
re world under a bloody heresy that would have de-
yed all religion. That was what the Rev. Martin Nie-
ler, the "good German," did.
nd when questioned in astonishment by the war corres-
dents, Niemöller offered only the brutal justification:
What else could a German do?"
f the soft-hearted Americans who make a martyr of Nie-
ller are allowed to dictate our policy against Germany it
n't be long before the "good Germans" will be at our
oats again, for a third time.
Twice, in a single generation, they have slaughtered our
s.
Already they are sharpening their knives again.
What else would a German do?

t is rather surprising that persons like Mrs. Roosevelt
d Dr. Kingdon would seize upon unreliable reports of
r correspondents and enlarge upon them, but that
ster M. Hunt should make Niemöller the victim of
e of his diatribes is quite in line with the whole atti-
de of this man toward all enemy peoples. It was only
t January that we published another of his editorials
m the *International Teamster,* in which he bitterly
ailed the federal government for permitting loyal Nisei
return to the states on the West Coast from which they
d been forcibly removed at the beginning of the war.
e wrote:

"Regardless of the action of the federal authorities,
e Teamsters will not accept the Japs. In this position,
e Teamsters echo the sentiments of the West. They
n't want them back, and they won't take them back.

"The indications are that the western climate will not
healthy for Japs for a long time to come.

"The West remembers the boys it lost in the Pacific. .
We don't like the Japs.

"We, too, have lost our sons in the Pacific.

"And we are not extending the hand of brotherhood
the savages that slew them. . . .

"We cannot sacrifice our own interests through senti-
ental regard for a race of people that can never be as-
nilated and whose proven purpose is to destroy what
have. . . .

"The Japs are here, but we don't need to keep them here. The International Teamsters' Union backs up its brothers on the West Coast. Throw them out!"

Getting back to the case of Niemöller, we would suggest to our readers that they give careful study to the article on him written by Dr. Samuel Trexler in the August issue of the LUTHERAN OUTLOOK. Among other things, Dr. Trexler wrote:

"Through his long internment he has heartened men who prize the things of the spirit, and has made the world to realize that the age of the martyr is not past. He does not dwell on his suffering in prison camps. It is regrettable that, in his highly nervous state, before he has been able to communicate with his gallant wife and children, he should have been subjected to interviews."

And now comes Bishop G. Bromley Oxnam, president of the Federal Council of Churches of Christ in America, in a similar defense of the courageous Confessional Church leader. Answering the charge that Niemöller is a Nazi and a pan-German, Dr. Oxnam quotes these words from Niemöller's own lips, uttered when Oxnam visited him recently in Naples:

"We have been beneath a power that is unhuman. We have ceased to know what human is. The policies came from this invisible, controlling inhumanity and permeated society. It made its way into all the life of the nation, controlling those who are human and have human desires, so that the inhuman is the only visible expression."

Hinting at the sinister plot that may lie behind the attack on Niemöller, Dr. Oxnam adds:

"Both Mrs. Roosevelt and Dr. Kingdon are Protestants. Therefore they could not be a part of the effort which it is rumored some are making to discredit a Protestant who might emerge as a leader of postwar Germany. Who then is back of this attack?"

We leave our readers to form their own conclusions. As for ourselves, we are of the considered opinion that the effort to discredit Niemöller is part and parcel of the attack which has been continuing against the Lutheran Church ever since the outbreak of World War II. It manifested itself in the news stories that emanated from New Guinea when Lutheran missionaries were falsely accused of acting as guides for the Japanese invaders. (It subsequently developed that several of these missionaries were cruelly starved to death and slain by their Japanese captors.) It also manifested itself in the efforts to prove that Hitler's ideas were based on Luther's teachings.

It is only natural that the Church of Rome should fear the influence of a man who had the moral courage and fortitude to spend eight years in prison for Christian convictions he would not compromise. Perhaps we may expect the next attacks to be centered on Bishops Wurm and Meiser and other leaders of the resistance movement in the Lutheran Church. But we are quite certain that the Roman Catholic prelates of Germany will be spared.

Spiritualists Are Exposed By Chicago Newspaper

A LARGE METROPOLITAN NEWSPAPER cast in the role of investigator and exposer of fake spiritualist mediums is something new in American journalism but that is what the *Chicago Tribune* has been doing in recent weeks. The actual investigation has been made by Miss Rose Mackenberg, formerly employed by Harry Houdini, the famous magician. The articles have been written by E. W. Williamson, who accompanied her. At the time Miss Mackenberg was working for Houdini, the latter had a standing offer of $10,000 to any medium who could produce a phenomenon that Houdini could not duplicate by natural means. The money was never claimed. Exposing fakers among mediums was Houdini's chief delight, and he invariably succeeded in reproducing every trick reported to him by Miss Mackenberg.

One of the *Chicago Tribune* articles tells how Miss Mackenberg and Williamson visited a seance conducted by a spiritualist medium who evidently had a severe case of laryngitis. Later, when the invisible "spirits" began to make themselves heard in the pitch darkness of the room, they likewise were suffering from the same affliction! This, however, did not seem to disturb "a developing class" for spiritual neophytes, who apparently were impressed by the medium's repeated admonition, "Doubt don't git us nowhere."

When Miss Mackenberg exclaimed "Ouch!" and added, "Someone pulled my hair," she was assured by the medium that spirits had done it. When she inquired who the spirit might be, she was told that it was her "son".

Williamson and Miss Mackenberg afterwards attended the seance of a woman medium who was also led into making fantastic statements concerning their "children". Most of the members of the audience were middle-aged neighborhood women. When asked why apparently normally intelligent people can be so gullible, Miss Mackenberg explained that most of the people who consult spiritualist mediums *want to be deceived.*

"The bereaved mother who visits a medium in search of a contact with her dead son," she said, "is hoping against hope that maybe she will succeed. She wants to believe the things she sees and hears, and therefore is disarmed beforehand. It is the fervent desire to believe on the part of his customers which makes the medium's job so easy."

Spiritualists, clairvoyants, and mediums of various types flourished during the period immediately following World War I. Most of their victims were distracted parents who had lost sons during that conflict. In view of the fact that the world is again filled with grief-stricken people, it is easy to understand why false spiritual comforters are again finding folks of this type easy prey. And the pity is that the sorrowing multitudes to a large extent are still ignoring and rejecting the only Comforter who can bring true peace and consolation to broken hearts and wounded spirits. O that all these might heed the gracious invitation:

"Come, ye disconsolate, where'er ye languish,
Come to the mercy-seat, fervently kneel;
Here bring your wounded hearts, here tell your anguis
Earth has no sorrow that heaven cannot heal."

Nation Urged to Give Thanks by President

PRESIDENT TRUMAN'S PROCLAMATION settin aside Sunday, August 19, as a day of prayer an thanksgiving to God for final victory in World War was in harmony with a number of other pronouncemen which seem to stamp him as a deeply religious man.

A study of presidential proclamations of the past r lating to the annual Thanksgiving Day and other da of national prayer and praise gives an interesting sid light into the spiritual life of America's presidents. note of sincerity which many religious leaders feel h been lacking in recent years has again appeared in t messages coming from the White House. It is a matt of record that President Truman has scarcely made public utterance in which he has not evinced real hum ity of spirit and complete dependence upon the help an guidance of God. In his proclamation of August 16, dwelling on the victory won by United States over enemies, the President told the nation:

"It has come with the help of God, who was with us the early days of adversity and disaster, and who has no brought us to this glorious day of triumph.

"Let us give thanks to Him, and remember that we ha now dedicated ourselves to follow in His ways to a lasti and just peace and to a better world.

"Now, therefore, I, Harry S. Truman, President of t United States of America, do hereby appoint Sunday, Au 19, 1945, to be a day of prayer.

"I call upon the people of the United States, of all faith to unite in offering their thanks to God for the victory have won, and in praying that He will support and gui us into the paths of peace.

"I also call upon my countrymen to dedicate this day prayer to the memory of those who have given their livi to make possible our victory.

"In witness whereof, I have hereunto set my hand a caused the seal of the United States of America to be affixe

This is the message of a man who apparently is mo concerned to lead his nation into the paths of peace th he is to gain great triumphs in war. (Has he not replac the gun on his office desk with a plow?) And even the hour of victory he humbly acknowledges that on as a nation is willing to walk in the ways of God is the any hope of achieving "a lasting and just peace" and better world." When Truman was inaugurated, prayed, like Solomon of old, that God might give him wise and understanding heart. It is evident that t prayer was not uttered in vain.

A Chinese Educator Joins Union Seminary Faculty

ESTABLISHMENT at Union Theological Seminary New York of the Henry W. Luce Visiting Professo ship of World Christianity and the appointment of a di tinguished Chinese educator, Dr. Francis, Cho-min W

he first incumbent of the new chair is highly signifi-
t of the new position which China is assuming in
ld affairs, as well as of the growing influence of the
ristian Church in China. In announcing the appoint-
nt of Dr. Wei, Dr. Henry P. Van Dusen, president-
t of the Seminary, said:

"This is, so far as I know, the first instance when a
jor theological school of the West has made provision
its regular faculty for a distinguished scholar from
younger Christian Churches. Union Seminary be-
ves that the leadership of the rising Christian Church-
in the Orient has much to teach students and scholars
the United States, and is happy to be enabled through
s Professorship to further such an interchange in
ristian scholarship. It is our hope to welcome to our
ulty from time to time theological scholars from In-
, the Near East, Africa, China, and, when peace shall
ve been restored, from Japan as well."

Dr. John R. Mott's comment in calling the move a
rophetic" one is singularly apropos. In a very definite
nse it marks the beginning of an era in the Church
nen the spiritual impulses which have gone forth for
nturies from Christian lands to the pagan world will
me back again. Christianity had its birth in the Orient,
d there is no doubt but that the oriental mind will be
le to interpret its message in a way that will cause it
glow with new beauty and life. And what a thrilling
iritual experience it will be for the occidental world to
ar ambassadors of Christ from ancient lands rescued
om heathen darkness re-tell the story of God's redeem-
g love!

The Visiting Professorship of World Christianity has
en established at Union Seminary by Henry R. Luce,
litor of *Time, Life,* and *Fortune,* in memory of his fa-
er, Dr. Henry W. Luce, a graduate of Union who be-
me an outstanding leader in the development of higher
lucation in China. Dr. Luce, who entered foreign mis-
onary service in China in 1897, was largely responsible
r the organization of Shantung Christian University at
sinan, and later for the erection of Yenching University
Peiping, of which he was vice-president from 1920 to
928. Later he was a leader in the movement for coordi-
ation of Christian higher education in China which led
the forming of the Associated Boards for Christian
olleges in China in 1923. After his retirement from
issionary service in 1928, Dr. Luce served as Professor
f Oriental History and Religions at the Kennedy School
f Missions, Hartford, Conn. He died in 1941.

Dr. Wei, who will be the first foreign scholar to fill the
uce Professorship at Union Seminary, is president of
Hua Chung (Central China) College. He took a Master
f Arts degree in Philosophy at Harvard in 1919 and a
h.D. from the University of London in 1929. In 1937
e took a prominent part in the World Conference on
aith and Order at Edinburgh. He has lectured at Yale,
Harvard, Chicago, and Columbia Universities. Although
e has been offered an ambassadorship by Gen. Chiang
Kai-Shek, he has declined in order to stay at the helm
f Hua Chung College during the difficult war years.

Conference Seminars

LUTHERAN SEMINARS for pastors will be held in thirty-six cities from coast to coast during February. Three outstanding Lutheran leaders will address each of these one-day Seminars, the general theme being, "God Works through His Church." Subjects to be discussed are: "The Centrality of the Word in the Contemporary Church," "The Church and Its Community Responsibility," and "Lutheran Unity and Co-operation."

Sponsored by the American Lutheran Conference, the Seminars also will be participated in by pastors of the Missouri Synod and the United Lutheran Church, as was also the case with the Seminars held in 1943 and 1944. The three speakers at each Seminar will be one each from the Conference, Missouri Synod, and United Lutheran Church. Both the national and local committees include membership from all these Lutheran groups.

Members of the national committee are: Dr. Wm. G. Sodt, Milwaukee; the Reverend H. Conrad Hoyer, Chicago; Dr. Martin Anderson, Chicago; Dr. O. A. Geisemann, River Forest; and Dr. Armin George Weng, Chicago. Pastor Joseph Simonson of Christ Lutheran Church on Capitol Hill in St. Paul is the Director.

Cities to be visited by the Seminars are: Los Angeles, San Francisco, Portland, Seattle, Spokane, Denver, Mason City, Des Moines, Omaha, Kansas City, Dallas, Houston, San Antonio, Sioux Falls, Aberdeen, Minot, Fargo, Duluth, Minneapolis-St. Paul, Eau Claire, Green Bay, Milwaukee, Chicago, Rock Island-Moline-Davenport, Champaign-Urbana, Fort Wayne, Detroit, Saginaw, Toledo, Cleveland, Columbus, Dayton, Pittsburgh, Washington, D. C., New York, and Worcester.

Campus Perspectives

Conducted by **Fredrik A. Schiotz, Executive Secty.,** Student Service Dept., 327 S. LaSalle St., Chicago, Ill.

Preparation for Months Ahead

By June Sederstrom

A WEEK of Christian community living; the setting of God's out-of-doors with pines and lakes of Northern Minnesota, the fellowship of consecrated coworkers; inspiration and preparation to carry on Christ's work among students—these thoughts carry us back to August 17-24, 1945, at Camp Emmaus, Menahga, Minnesota. Here the Student Service Commission of the American Lutheran Conference sponsored a retreat for full- and part-time pastors and counsellors among Lutheran students of our state colleges and universities. What a flood of highlights could be recorded after such a week! What thanks to God for insights only He could and did give!

Days were more than filled. The 25 to 30 members shared the tasks of cooking, dish-washing, water- and

wood-carrying, and fire-building in the old cook stove. Breakfast was followed by a Bible-study hour of deep explorations and discoveries concerning the nature of man, salvation, prayer, love of neighbor, the Church, and worship. Periods of student service discussions followed, covering major phases of student work and its problems. These included principles of contacting students, understanding the wants and needs of students on today's campus, ministering to such special groups as nurses, alumni, graduate and professional students, veterans, and those living in student centers. One period was given over to assimilating information about opportunities for students in Christian social service work. Mr. Jay Roney of Minnesota Lutheran Welfare conducted this period. Other sessions were given over to discussion of the relationships of LSAA to other church organizations, other campus organizations, etc.

Afternoons were filled with recreation, accompanied by informal discussions and fellowship. Evenings were well-used in absorbing and discussing timely book reports, followed by never-to-be-forgotten hymn sings on a clear and glistening lake beneath moon-lit and star-lit skies.

What student pastor or counsellor does not face inevitable periods of discouragement and helplessness as he sees students flounder or fall in deepest seas of doubt and insecurity? What new visions we will gain through the coming months as we remember that week's experience of sharing deep-felt concerns and convictions with one another; the sessions of mutual prayer and communion with God, from whom alone must come our guidance and strength; our pledges of continued prayer support through the time and space of separation as each of us seeks to serve the common cause!

We express gratitude for the presence and leadership of our executive director, Dr. F. A. Schiotz, and for two members of the Student Service Commission, Dr. Oscar Benson and Dr. Morris Wee, both of whom made valuable contributions to each day. We express gratitude for the fellowship and contribution of each student pastor and fellow-counsellor from the rolling hills of Ohio to the "wilds" of Washington and California. We express gratitude to the Student Service Commission who made this retreat possible. We pray that God may use the fruits to His glory as our Church seeks to further its work among students on our campuses.

The Conference Corner

By PRESIDENT H. L. YOCHUM

IT SEEMS STRANGE how things run in cycles or swing back and forth like a pendulum even in the world ecclesiastic and theological. Here's how it usually happens:

Some "recent scholarly trend" in European theology is discovered by American theologians who promptly race with each other to parade the most modern developm in their current radio sermons or sermon books. Bef long our Lutheran pastors and theologians (and would theologians) pick up the idea with sufficient clarity start writing and lecturing about it. Presently we be to suspect the orthodoxy of one another as we find interpretations of the 'trend" and our attitudes tow it are not identical. Local conferences now begin to upon this new *hors d'oeuvre* with reviving appetite, a an amazing display of scholarship is added to the ag manuscripts filed in the archives.

About this time contributors to church papers their respective pronouncements on the subject, and these articles plus editorial comment should really set all issues involved. But presently there appear three four books dealing with this matter, in which the auth explore and evaluate the intricacies of the subject a come out about where you would expect if you ha noted the synodical body to which each belongs.

By now the mightier intellects have tired of this p ticular shuttlecock, while the weaker intellects have ti of trying to follow its course back and forth. And have found that the work of the minister as well as spiritual life of the Church are much less affected by whole business than had been anticipated. So time-c is called for a few years. Suddenly a "counter-trend" found to be developing in European theology, which promptly seized upon by the more alert, and the wh process repeats itself.

All of which expresses our reaction to an interesti observation in the editorial pages of the *Christian C tury* of July 18, headed "Protestant Thinking in Europ The writer rejoices over a marked return to Bible re ing among Continental Protestants, deplores the lack such movement in England and America, and then presses concern over distinctly different attitudes tow the Bible becoming manifest among Protestants on continent and Protestants in England and America. should like to quote several sentences:

"It will seem strange and even incredible to many lightened American Christians to be informed that main body of European theological scholarship has mov consciously and decisively toward a form of biblici which British and American scholarship long ago ab doned. . . .To the American mind it seems that the d trine of the Bible now held by European scholars is distinguishable from the phenomenon we know in t country as fundamentalism. Yet these scholars ins that they accept the results of the historical criticism the Bible and share wholeheartedly in the researches this discipline. In this they differ from our fundame talists. But in their actual use of the Bible, it seems their American colleagues that they make no use of t findings of critical research, but fall back upon a nai conception of the book not unlike that which obtain before the historical criticism appeared. . .The high criticism of the Bible came to the United States fr Europe more than a generation ago. It radically tra formed biblical doctrine in this country. There is an

is irony in the fact that European theology, as if re-tant for what it has done to us, comes now to rescue rom the consequences of its earlier tutelage!"

ow you will understand our somewhat humorous ments above. And if you have read this editorial in *Christian Century* carefully, which ought to be done every one of us, you will note that we have not ched the particular intellectual problem that raises whole issue of "biblicism." We prefer to relate the nd" to a problem in Lutheran unity among ourselves e in America.

his "recent trend" in Europe ought to convince all is that the doctrine of the Bible cannot be ignored or berately eliminated in our efforts to establish Lu-an unity. It is more than argumentation about eories of inspiration.' It involves a vital problem of ology on which will hinge our whole system of doc-e and standard of practice. Can it be that the historic ition of Lutheranism on the doctrine of the Bible will v receive its most compelling commendation from the ple who learned more about the Bible in the crucible warfare and suffering than can ever be discerned in professor's theological laboratory? Shall we find our ition vindicated in this most unexpected but convinc-testimony which comes from the land whence came question marks and critic's bold comments?

he Book is a solid rock on which faith may build, king foundations all the deeper as storms grow more lent. Our brethren in Europe have tested this Rock found it firm, adequate for its purpose and chief use. rhaps that is just as scientific as searching for fissures fusions and fossils and faults in the Rock and prog-sticating on the basis of our findings! The pragmatic t is scientific and profoundly convincing! Maybe we ed a similar experience here in America to revitalize r appreciation of the Book.

Into College Windows

By ALVIN N. ROGNESS

WHEN MY CHILDREN ATTEND a church college, which I confidently hope they may, I hope they ll sit under teachers who are able to keep God in the nter of their courses. This, I know, is no small achieve-nt for an instructor.

With ancient Israel, God was in the center of every-ing. If they lost a battle, it was God showing his dis-vor. If it didn't rain, God was punishing them. If a an lost his health, it meant that God was frowning on m.

Of course, I wouldn't want God blamed for everything. ut I would like a teacher who had recaptured some-hat the centrality of God which was Israel's.

In a course of history, for instance. I would like my ild to see the movement of mankind in the drama of time as a play in which many either succeeded or failed, depending upon whether or not he heeded the eternal laws of God. I would like him to understand that on this stage God Himself was a constant, unseen actor too, and that the other players could not ignore him, except to their sorrow and consternation.

Or, in sociology, politics, or economics. I would like him to realize, as he appraised one social form against another, that no social form would be good unless the men and women who made it up were good. Society does not change by juggling its forms of organization; its only real change occurs when hearts and minds of men, one by one, become changed by the power of God.

Also, in the natural sciences. I would hope that the teacher would never let my child forget that advances in medicines which made men live longer were futile unless men lived better. Or, that to enable men to fly faster would be fruitless unless their errands were constructive and merciful. To build more bridges, higher buildings, and longer ships might only increase life's anguish unless man himself, the builder, was undergirded by noble motives.

Even in the fine arts, I should like my child to feel that esthetics must bow to ethics, and that art is not always its own critic. Music that is powerful to arouse the baser passions of men is great music judged by its success in producing its avowed end; but it is ignoble and shameful art judged by ethics and God. I would hope that both art and the artist would be measured by whether or not God and His ends were glorified.

The church college has this "plus" objective in its program. Its teachers are 'approved" by this world's best accrediting agencies. But, in addition, they are encouraged to tie all instruction together to God as the center, in whom we live and move and have our being.

Christ Must be Invited

SHORTLY AFTER HIS ARRIVAL at Geneva, Dr. S. C. Michelfelder, European representative of the American Section of the Lutheran World Convention, visited the new headquarters of the World Council of Churches. Viewing the neighboring magnificent setting for the League of Nations, of blessed memory, he contrasted the approach of that movement with the purposes of the new World Council of Churches:

"As I stepped to the balcony facing Lake Geneva, I looked upon the huge buildings of the League of Nations erected at the cost of millions of dollars. Here the hopes of the world were centered that the differences between nations could be settled across a peace table. Today that palace stands empty and speaks to the world, saying, 'We failed to do it!'

"As I looked at that beautiful lay-out nestling at the foothills of the Alps beside Lake Geneva, I asked myself, Why did these efforts fail? The answer was obvious. Christ was not invited. The voice of the Sermon on the Mount should have been heard from the mountain

tops here, ... 'Blessed are the poor in spirit, ... Blessed are the meek for they shall inherit the earth.' But the selfishness of nations unwilling to listen to the voice of the Master plunged the world into this terrible war.

"Now on the opposite hill above the lake, the World Council of Churches would raise a cross, and from this center shall go the good news regarding the word of Christ wherever men will listen. It seemed I could he the voice of Him who once said, 'Come unto Me all who labor and are heavy laden and I will give you re

"From these rooms now littered with plaster and sa dust shall come the call to repentance and faith. We d not fail."

The Atomic Bomb—A Crisis of Man

By Richard M. Fagley
Secretary of the Commission on a Just and Durable Peace

IF THERE WAS ANY DOUBT that beneath the crisis of the Second World War lay a more profound crisis of man, the explosions in New Mexico, Hiroshima and Nagasaki should have shattered the illusion. The fact that the illusion widely persists reveals the depth of our present, and possibly final, crisis.

Through the sacrifices of young men and scientific discovery, our secularized society survived the crisis of Hitler's pagan conspiracy. The faith of modern man in his own self-sufficiency unfortunately also survived, weakened perhaps but not broken. Consequently, the end of one crisis becomes, with the discovery of atomic power, the beginning of a far greater crisis. From this crisis there is no escape by the ways familiar to secularism or worldliness. The inexorable "either/or" of the atomic bomb, upon which hangs the fate of life on this planet, leaves the pride of man no means by which to save itself. The only alternative to Armageddon is repentance and regeneration.

At the Doorstep of Doom

One tragic reflection of the present crisis is the picture, conjured up by some of our writers, of vast power and plenty made possible by atomic energy. The Promised Land of freedom from want lies just ahead. Man has made the power of the sun his servant, and freed himself for luxury and leisure. How distorted is our vision to see so easily the vista of mechanical progress in this Atomic Age, and to fail to see clearly the greed, pride and fear in ourselves which have now brought us to the doorstep of doom! Of course, atomic energy can lift the burden of poverty from the backs of countless millions and give all mankind the material basis for creative living. What should be equally obvious is that only if man has a new spirit within him can he pass over into this Promised Land. The Atomic Age is otherwise almost certain to be extremely short and extremely brutish!

Equally revealing is the naive faith of many in the ability of science to control the threat of atomic bombs by creating effective counter-weapons. The end of a scientific race between the development of anti-bombs and the development of bigger, faster bombs is not hard to see. It is the end of man on this earth. Not machines b man with God's help can control the power God has p mitted man to discover.

Will Encourage Ruthless Attacks

Again, there is the common illusion that fear can p tect mankind from atomic war. Fear, it is true, may h —if it leads men to seek, with a contrite heart, the p tection and guidance of God. But fear by itself offer shortcut to catastrophe. The fear of destruction fr atomic bombs in the present world of competing st would insure and hasten sudden, ruthless attacks w atomic bombs. Total aggression would become the str egy for survival. As Norman Cousins writes: "If hist teaches us anything, it is that the possibility of war creases in direct proportion to the effectiveness of instruments of war."

Of a piece with the above patterns of thought is notion that the present crisis might be exorcised, if o the inventors would destroy their infernal machine, if they would discontinue the manufacture of bom while the nations signed a pledge not to use them. F better or worse, however, the clock of history does run backwards. Nor can its cosmic hands be stayed Kellogg-Briand pacts. Atomic power is here to stay the remainder of human history. And unless man c control himself as well as atomic power according to moral law, both will no doubt terminate within a co paratively few years.

Can't Be Controlled Politically

The argument for world government as a way to co trol the perils and potentialities of atomic energy is lo cal in detail. But its fundamental premise, that chang in political institutions by themselves would assure h man survival, is false like the rest of the secularist arg ments. No form of government is foolproof. No syst of international control can provide a final answer. Po tical institutions can be corrupted. Controls can bre down.

This does not mean that the form of institution or

erences among types of political controls are unimrant. Far from it. Yet unless those who guide and e who support the governmental controls are themes guided by that sense of human brotherhood whose sure foundation is faith in God the Father of all men, n the best political system can fail. And failure in Atomic Age means doom.

wist and turn as we may, we cannot escape from this is by secularist means. We are driven inexorably n one false solution to another, unless and until we a more profound, religious solution. A deeper faith God and therefore in man as a child of God and a e sacrificial effort to make brotherhood a guiding ciple of society, alone offer real hope that atomic kets can be kept under control, and the new energy put to the service of human needs. Unless men everyere are moved to confess their own inadequacy, and k to follow God's will rather than their own, no other tegy can save mankind.

Conversion of Man Is Only Hope

The fate of the world, therefore, in a literal sense, deds upon the ability of the moral and religious forces, l above all, of the Christian Churches, to call men efively to repentance, worship, and service. The consion of man, who, as Cousins puts it, "has exalted nge in everything but himself," has suddenly become fe-and-death issue, not merely for individuals, but for race. Beyond all other groups, our Churches are conted with the ultimatum of the atomic bomb, for they ne can provide a significant answer.

There is little comfort in recognizing the supreme reonsibility of our Churches for the fate of mankind. r nineteen centuries we Christians have preached the od News more often with our lips than with our lives. have preached, in tolerant fashion, that "the wages sin is death," and proceeded generally to accommodate rselves to the society about us. And now our Churches, ected with the secularist spirit, are suddenly called on to save humanity from the impending doom created that spirit. No, the prospect is far from comforting.

Sands Are Running Swiftly

If there were only time! Time to make up for lost oprtunities, time to gird up our loins for Christian evanlism and education on a scale and with an intensity rthy of our faith! But the sands of this Atomic Age out so quickly, and the opportunity seems so short d final. The experts believe that other states will be le to make atomic bombs in three to five years. When d if that happens, when two or more states can bring out their mutual destruction, the final race to disaster ll, in all likelihood, be short indeed. Through God's rcy, a remnant in some forgotten isle or some deep nnel might be spared to begin again the long uphill k. We dare not, however, expect much undeserved rcy. We have had too ample warnings of judgment, mistake the consequences of continued disobedience. We know, as Major George Fielding Eliot has pointed out, that the logical outcome of the full development and use of atomic bombs is the extinction of life on earth.

With time so short, and our unpreparedness so great, we must act not only to deepen and strengthen Christian evangelism and education for ourselves and all men, but we must also support every expedient control of atomic energy which offers the prospect of a little more time and more hopeful conditions in which to work.

Difficulty of International Control

The chief expedient deserving, or rather demanding, immediate attention is the establishment of international controls over all atomic power which can be used in bombs. It seems absolutely clear that the menace of atomic war would become acute, if control of the bomb slipped from sole possession by the United States into the hands of two or more competing states. If that happened, and indeed it is the probable and expected development, the need to combine these separate controls into one mutual control would be desperate. Yet the very factors which made the need so tremendous—the overwhelming fear and suspicion, and the equally overwhelming tendency to attack in the hope of survival—would make international control extremely difficult if not impossible to achieve.

If international control alone offers some hope of preventing catastrophe at least temporarily(and perhaps permanently, given a new spirit in man), then the one favorable time to achieve such control is now. The reasons seem obvious. Now the initial and probably crucial decision is in the hands of one state, the United States, rather than in the hands of two or more states. Now the United States has preponderent bargaining power, because of its temporary monopoly, to secure the type of international control most favorable to its own security as well as to the security of the rest of the world. Now, at the climax of a coalition victory before the spirit of cooperation has been broken by a new race for atomic armaments, is the psychological moment for agreement. Now is when the United Nations organization, untarnished by neglect, misuse or failure, offers a promising control mechanism. Every month the decision is delayed dims the prospects for success. As fear and suspicion, frantic research and intense secret preparations mount, the difficulties of achieving agreement would mount far higher.

Fear Stalks throughout World

The present difficulties are formidable enough. Fear already stalks the halls of government and the homes of our people. The corrosive effects of fear are already seen in government policy. Every short-sighted or evil-minded politician has new fuel for the fires of nationalism or imperialism. The timid politician is paralyzed with doubts or self-concern. Others are confused by the technical difficulties. As a result, the achievement of international atomic controls even at the most favorable moment means a hard uphill campaign.

Of course, even American initiative—and no other country can take the initiative—might not succeed. The United States could not yield its monopoly to the United Nations without securing in return the maximum guarantees possible that no other nation would acquire the power to manufacture atomic energy separately. These would no doubt require international manufacture in one form or other, effective international inspection of all industrial and laboratory facilities, pooling of atomic research and experimental equipment, perhaps international control of essential raw materials. One or more states might object to such an agreement, though this does not seem likely, at least for some months to come. Unless the United States takes the lead, however, there is no hope at all for international controls.

A Problem for United Nations

It is neither fitting nor expedient for Christian Churches to advocate detailed technical methods of control. We do not know the manufacturing process, we are not experts in government, and we are too weak to permit divided counsels about secondary issues. The main thing to stress is the need to provide the maximum possible assurance that no one nation or bloc of nations could use atomic weapons as instruments of national polic The United Nations should be emphasized as the overa agency of control, to reinforce the constructive wor agreed upon at San Francisco, so important as a mea to a new fellowship among peoples.

Our efforts should deal with the concrete issues international control and national safety, not with specu lative abstractions like "world government". To be sur genuine international control over the most destructiv and constructive energy yet known would have profou repercussions on international relationships. But we hav neither the strength nor time to squander on what migh or might not be built on international atomic contro particularly when such speculation would divide th forces of world order and provide new arguments to i opponents. We dare not be anything but intensely pra tical.

The relatively favorable time for action is pitiful short and all of us woefully unprepared. Let us, there fore, in our weakness and ignorance seek God's streng and light. Let us in our churches and in our homes see in all humility, His guidance for our world, our natio our Churches and ourselves in this fateful time. Spiri ual power alone can cope with atomic power.

Evangelism for Our Day

By George Aus
Professor of Systematic Theology, Luther Seminary, St. Paul, Minnesota

EVANGELISM FOR OUR DAY—the subject is paradoxical, for the moment one begins to give it serious attention, to revolve it before the scrutiny of the mind's eye, one is faced with a dilemma. How can one speak of the timely application of the timeless? As one contemplates one of the horns of the dilemma, one is faced by such questions as, Is there a special evangel for our day? Will not the eternal Gospel do for this generation too? If it was good enough for Paul and Silas, should it not be good enough for us? And as one faces the other horn of the dilemma, one is met by such inquiries as, Is there nothing distinctive about the age in which we live? Is time all of a piece so that new approaches are not necessary to meet the requirements of a new generation? Is an "old-fashioned revival" all that we need?

The dilemma of our theme is well put by G. Campbell Morgan in his admirable little book of a generation ago on Evangelism:*

> A new interest in evangelistic work is manifesting itself in different ways. Some people are giving themselves to prayer, that God will give us "on old-fashioned revival". On the other hand, a great many peop equally devoted and sincere, yet who are out of ha mony with what they speak of as the older metho of theological thinking, are nevertheless looking f some visitation. These, instead of praying for an old fashioned revival are attempting to forecast the lin of what they call the "new evangelism". Now I do n want to be unkindly critical, for I am profound conscious that the underlying fact in each case is supreme value, but I would never pray for an old fashioned revival, nor would I attempt to forecast t lines of the new evangelism. But why not pray f an old-fashioned revival? Because I want God's ne new thing! Then why not forecast the lines of a ne evangelism? Because one evangel is enough for time!

I. EVANGELISM—TOWARD A WORKING DEFINITION

What is evangelism? One's first impulse is to assum that the definition of a term so common in Christia circles can be taken for granted, but only a little readi on the subject will quickly convince one that that is n so. If you do not think this is true and you would like convince yourself, I would suggest that you pick up th volume on Evangelism which was one of the boo

* Morgan, G. C. "Evangelism", Fleming H. Revell, N. Y. 1904. 1904.

mmended for the reading of those who planned to nd the Madras Conference. In this book (which is ompilation by Dr. Mott of answers secured by him n Christian leaders throughout the world in response hree groups of questions related to the general field evangelism) you will find the answers of leading istian thinkers to the question of the definition of ngelism. I believe that you will be surprised to dis- er how varied are their conceptions—even in things damental—of the nature of evangelism.

Because there is such diversity in the understanding his term, I have felt obliged to formulate a working finition of my own, both for my own sake as a basis the development of the subject and for the reader's e so that he might have an understanding of the way which I propose to use the term as we move on in thinking. I suppose I need hardly say that I do not, course, claim any finality for this definition. I am rely stating my own opinion for purposes of clarity procedure.

Roughly speaking, the definitions of evangelism fall o two major categories which, because the terms are own to us from our own dogmatical formulations, I ll call the broad and the narrow. Evangelism may defined *late dictu*—broadly speaking—or *proprie dictu* properly speaking. When evangelism is broadly de- ed it may include many and diverse elements. Some lude under evangelism all evangelical preaching; ers make it refer to a spirit which should characterize Christian work; still others want it to embrace both se things which on closer scrutiny might be distin- ished as means to end as well as the end itself; while ll others, fearful of the consequences of a too narrow finition of it, insist on including what might really called the proper fruits of evangelism; and so on.

Personally I prefer to use the term in the narrow se. I would rather, if possible, get at the heart of the m and then see the heart in relation to other members volved, than lose definiteness by including too much. In my opinion there are two indispensable elements evangelism: proclamation and challenge, or better t, proclamation and invitation. Evangelism is the oclamation of the redemptive work of Jesus Christ r the purpose of persuading men to become partakers its benefits.

Evangelism thus becomes, as a number of writers have it it, the wicket gate of the Kingdom; and the evange- t is the one who in Christ's stead pleads with men become reconciled to God.

II. EVANGELISM FOR OUR DAY

Having thus sought to arrive at a working definition evangelism and to discern its relationship, on the one nd, to those agencies which are really the means hereby opportunities for the proclamation of the Gospel e created and, on the other hand, to those responsibil- es which may properly be regarded as its result rather an its nature let us turn to the consideration of our theme—"Evangelism for our day". At this point I want to address myself to three things: a) The discernment of the evangelistic emphasis for our day, b) The program of evangelism for our day, and c) The marks of a sound evangelism for our day.

A. The Discernment of the Evangelistic Emphasis for Our Day

Again and again in the course of the reading of this article you will run across the literal translation of the original for our word Gospel, "good news". What is good news? When is news "good news"? One of the elements that makes news good news is the relation of that news to the meeting of a felt need. Let us suppose that you have had a pain in your wrist, an excruciating pain. You have tried all the remedies of which you know but none seems to help. Then someone comes along and says, "I know what will relieve you of your pain." That's good news! Why? Because it is the answer to a felt need!

Every generation needs the Gospel because every generation is a sinful generation and because the Gospel is God's answer to the sinner's need. There is, however, a further recognition that can and should be made. In every generation there are very specific areas of life in which men have "fallen short of the glory of God" and about which they are convicted by their consciences, or about which they are convictable. To men thus convicted of their "having fallen short," the Gospel comes as "good news" because it is related to the meeting of a felt need in their lives.

If this is true, then it follows that one of the tasks of today's—and every generation's—evangelism is to discern those areas of contemporary life where men are convicted or convictable. The evangelist must not only know the human heart in general but he ought also to know *his own* generation's heart in particular. He must be a spiritual diagnostician. The kind of thing I have reference to is what Dr. E. Stanley Jones has done for us in his books, *Is the Kingdom of God Realism?* by way of uncovering the undertones of our generation. He has the ear of this age because he knows where it lives.

Whether this discernment comes only as the result of prayerful, careful study or is a gift of the Holy Spirit, or both, I would not like to be asked to answer. Of this much I am personally sure, however, that such a discernment is not without the Holy Spirit whether the Spirit be the guide of a man's mind in the midst of his diligent investigations or the donor of the gift by which the evangelist discerns.

What I am trying to say at this point is that he has the opportunity for the proclamation of the evangel who by the power of the Holy Spirit uncovers the needs in men's lives—he has a realistic basis for the persuasion of men concerning the sufficiency of Jesus Christ to meet their needs who is able to put his finger on the felt needs in men's lives.

If you were to ask me what the emphasis should be in today's evangelism, I would have to answer that I do not consider myself sufficiently qualified to give a complete answer to that question. I can suggest one element, however, as an illustration of the kind of thing I mean. This is a generation that talks a lot about frustrations, complexes, psychoses, etc. At that place I think we have a point of contact. Why are men frustrated? Why do human lives become warped and twisted? There may be many contributing reasons, but ultimately it traces itself to the fact that men have sought their own ends rather than God's. This is a sin of which our generation can be convicted. To those of our generation who yield to the convicting power of the Holy Ghost and repent, the word about forgiveness and deliverance in Jesus Christ is a proclamation of "good news".

B. The Program for Evangelism in Our Day

To whom is this good news to be brought? The claim and the command of Christ still stand: "All authority has been given unto me in heaven and on earth; go ye therefore and make disciples of all the nations." So do the words of Paul: "Who would have all men to be saved and come to the knowledge of the truth". Everyone will, of course, agree that it needs to be brought to benighted Africa and the idol-worshipers of India, but how about the home base? In our own country there are two areas that challenge us to evangelistic endeavor—one is without, the other is within, the Church.

1. For Those Outside the Church

I am not a statistician, but if it is true that approximately half of our population is not affiliated with any church body, and consequently is not confronted with the Gospel, then the Church has a tremendous responsibility in this day and age. But how shall we reach them? In the great apartment house districts of our large cities, it is next to impossible to meet them by personal solicitation. The rate of transiency in both city and country today is so great that one despairs of reaching many except in snatches. Secularization is so entrenched in the thinking of this age that many of those we meet seem entirely indifferent to our solicitation. Our rural parishes are often so arranged that all a man gets time to do is to preach to those who come—the others will have to wait a fairer day or fall prey to the sects. And so I could go on painting the dark side of the picture of the unchurched, but I don't need to, for most of my readers know it first-hand as well as I do. The real question we must face is still, how can we reach them with the Gospel?

At this point I have three suggestions:

a. Personal Solicitation

We must continue to make every effort to reach the unchurched personally. There are few things that are more potent in the way of creating an opportunity fo the presentation of the Gospel than the feeling tha someone is genuinely and sincerely interested in one.

We pastors, of course, *must* do this—but we mu train our people to see their responsibility here, to Christ's command in Matthew and His prayer in Joh 17 were not meant for the ministry alone. Every u evangelized person is the concern of the Church, whic means every member of the body of Christ, every b liever. We must help our people to see this and accept it as the Lord's will for them. I know where I speak. When I was a boy of seven or eight my paren were unchurched. They had come to a new land. The were busy with making a living and building a hom so they did not have any time for God. But a Christia family two houses up the street from us became solicito of our spiritual welfare and invited my parents church. At first my father could not go because h worked Sundays, but mother responded, not very re ularly to begin with but gradually, until the Gospel ha done its work. It is impossible to say, of course, th the Gospel might not have come to us in some oth way, but the fact of the matter is that our family wa confronted with the Gospel because a pastor had traine his people to look out for the unchurched.

b. The Printed Word

It may well be that many whom we seek to brin under the hearing of the Word will not come. Is the still a way in which we may reach them with the Go pel? How about the printed word? Do you feel we ha done all we can here? Consider the matter from th standpoint of appearance. The printer can do so mighty interesting and attractive things with his ir these days! Why shouldn't a tract or a pamphlet th carries the good news of salvation be a delight to t eye so that men will want to pick it up and read i Why shouldn't some of our best minds be put to work preparing these messages?

That leads to the matter of content. Much of th religious tract literature one picks up is not very co vincing—sometimes not even very intelligible—and oft nothing more than a sentimental story with a sermonet tacked on. Have you ever thought as you received an read a tract how you would react to it if you were a unchurched man? It is that man we must keep in mind when we write our evangelistic tracts!

While one is thankful to God for what His Spirit ha been able to accomplish through the tracts we hav still one's heart goes out in prayer for the day when w can make a significant advance here, too.

Furthermore, is there any reason why we cannot u this means to spread the truth instead of leaving th field to a sect with as miserable a theology as Jehovah Witnesses? Why should it be beneath the dignity of group of our Christian young people to canvass th section of the city around our church with the Gosp

rint, attractively gotten up and well written? Would e sectarianism to distribute a worthy bearer of the pel in print at places like our state fairs?

c. *The Radio*

ut how about those we cannot reach by a personal or into whose hands we cannot place a tract? There ne more hope—the radio. Here, too, I feel that while have much to be grateful for because of the blessings God has bestowed through our radio work, there uch yet to be desired. Here, too, I believe we need tudy carefully what we should present and how we ld present it. Just another sermon will satisfy our ful people, but it will hardly capture the attention hose who are not otherwise confronted with Gospel. I may be perfectly frank, I do not think that the rage pastor who has two or three services a Sunday all the rest of the work during the week can do ice to a radio assignment *that is designed to catch ear of the world.* It seems to me it would be far ter for us to follow Missouri's lead—to rally around man and work diligently and co-operatively to give as wide a hearing as possible, and then give him time in which to get ready really to say something en he does go on the air.

What most of our congregations cannot do individually this field we should join hands to do collectively. In budgets of our various bodies for evangelism should a sizable amount for radio evangelism.

2. *Within the Church*

The other area that needs the evangelistic message is hin the external fellowship of the Church. No one us wants to sit in the judgment seat that only God rightly occupy; but neither does anyone of us want be so unrealistic as to deny the feeling that there go and out among us those who have not accepted God's er of the forgiveness of sins, those who have not yet lded themselves to Jesus Christ. As over against se souls, the Church has a very definite responsibility. w can this responsibility be met? Again I have three ggestions:

a. *The Evangelistic Sermon*

The evangelistic sermon. Someone who was not a utheran but who had listened to a considerable amount Lutheran preaching, once said to me, "You know, you utheran preachers are funny. You are like a salesman no gets a customer all ready for the sale and then ver give him a chance to sign on the dotted line." ne illustration has some obvious shortcomings, but it so has a point which is equally clear. I think Campll Morgan is correct when he makes the observation at " wherever as the result of the preaching of the ordship of Christ conviction of sin results in the conciences of those who hear there is at once created the portunity for the evangelistic service" and suggests that "there must be occasionally some message, some appeal, some opportunity given to those who sit under his (the pastor's) ministry to make a definite commitment to Jesus Christ."

b. *Personal Evangelism*

As ministers in the Lutheran Church, we who are pastors have a great entré in the traditional designation of our office as pastor. As shepherds it is our privilege and responsibility to care for the spiritual welfare of the members of our flock. This throws open to us the door of personal evangelism, for while *we* cannot judge the thoughts and intents of the heart the *person himself* can judge himself in answer to our question, "Are you a believer?" Where the answer is in the negative, the opportunity is created for a personal application of the Gospel.

While the door of personal evangelism is pre-eminently open to the pastor because of his office, it is certainly not our Lord's mind that it should be so exclusively. He wants every one of His followers to live so that men may see his good works and glorify God in heaven. As surely as we live *for Christ,* opportunities to speak to men about their relation to God and to point them to "The Lamb of God that taketh away the sin of the world" will come to us. Every believer who is led by the Spirit of God will be used by that same Spirit to be a witness of God's saving grace in the midst of even the humblest surroundings.

c. *Evangelistic Preaching Missions*

Evangelistic preaching missions. If I were in the pastoral ministry today, one of the things I would covet for myself and my people when the time was right would be to have an evangelistic preaching mission in my parish. I would invite several fellow pastors to settle down in our community for at least two weeks and together we would seek by the grace of God to draw in the nets both in community and congregation. Properly prepared for and carefully followed up, I believe that such a venture of faith would prove to be edifying to the congregation, a blessing to the community, and a channel through which the Lord would add to His church.

At this point it seems to me I hear someone say, "But how can busy pastors take two weeks off and travel miles to another parish? Who is going to take care of their work when they are gone?" I realize, of course, that this is one of the practical difficulties connected with this last suggestion. And yet I am surprised what we can do and what our congregations will endure when there is something we really want. And if you do make this suggestion impossible for me, then I have another which no doubt ought to have come first but which I have not ventured until now because of its seeming radical character. Why shouldn't I be able to invite a team of full-time evangelists into my parish? Why shouldn't my church body have as many evangelists as it has institutional pastors? Why shouldn't there be teams of evan-

gelists? As far as I am informed, a preaching mission in a Roman Church is conducted not by one priest but by several priests—and these priests members of a *preaching order* whose function it is to do nothing but preach!

C. Marks of a Sound Evangelism for Today

If today's evangelism is to be sound and enduring how would you characterize it? What are its marks?

1. *It must be Christ-centered.* It should be its consuming passion to present Jesus Christ in all His matchless majesty as the final word from God and as the Saviour of mankind. It is as Christ is preached that men will be convicted of "having fallen short." It is as Christ's work is portrayed that men will see the Lamb of God that taketh away the sins of the world. It is as Christ is presented that penitent sinners will hear the invitation, "Come unto me and I will give you rest," as well as the promise, "and him that cometh unto me I will in no wise cast out."

The kind of preaching that has as its bait the appeal to idle curiosity such as was suggested recently by a tent speaker's sign that I passed—"Who Was Adam's Mother?"—or that essays to dig out of Scripture a prophecy concerning the part the United States is to play in the plan of the end, is not, whatever else it calls itself, New Testament evangelism. The "good news" of the New Testament is the forgiveness of sins, not the answer to some question which when given still leaves us in our sins.

The central thing in evangelistic preaching must be the proclamation of the good news of salvation in Jesus Christ and the question of our relation to Him *now*.

2. *It must be Spirit-led.* No one should be more conscious of his absolute dependence on the Spirit of God than the evangelist, for what is he but a voice? Who is it that gives to the Word impressive power? Not the learning, not the oratory, not the sonorous voice of the evangelist, but the Spirit of God. Who is it that seeks out the sinner, convicting him of sin and convincing him of the ability of Jesus to save?—not the evangelist, but the Spirit of God. Who is it that can awaken the sinner out of his sleep in sin's lap? Who is it that brings light to the man who walks in the blindness of the flesh—who is it that halts the man whose life is rushing pell-mell away from God? Is it the evangelist? No, not at all. It is the Spirit of God—and He alone!

But for this very reason, it seems, the danger is close at hand for the free-lance evangelist to intrude himself. Sometimes it is by way of dwelling on what he has accomplished. Sometimes it is by allowing his name to be played up so that men come to hear him and not the Spirit of God. Sometimes this tendency manifests itself in methods and modes that are not Spirit-born but man-made. Sometimes it shows itself in sensationalism where the sensational is sought to bring distinction to the person of the evangelist. Sometimes it takes the form of an un-Christlike disregard of personality which take men captive to the evangelist's will and not Christ's. Sometimes it shows itself in an eye toward statistical reports on converts that leads to all sorts of man-made pressure schemes—and so I might go on.

If evangelism is to be New Testament evangelism, it must be Spirit-born, Spirit-guided, Spirit-controlled, because then, and only then, will it be Spirit-empowered!

3. *It must be Church-related.* Evangelism is a function of the Church—the body of Christ. As such, its part is so to proclaim the Gospel that men and women are added to the body of Christ. The evangelist who does not include the Church in his conception of his work is a religious racketeer, a cell in the body ecclesiastic that has run amuck and becomes the origin of cancerous growth. While it is true that we enter the Kingdom of God one by one, it is also true that we enter a Kingdom which is a fellowship of those who have come into a saving relationship with Jesus Christ. We are saved as individuals, but we do not stay saved as individuals. We are saved into a communion of saints, a fellowship ordained by God for the growth of our spiritual life.

I am not prepared to say that it is impossible for a spiritual Robinson Crusoe to exist by himself alone, but I am prepared to defend the position that that is not God's way for His saints, that most of us would lose out were we to try to live our Christian lives that way, and that even a Robinson Crusoe could be a much more fulfilled developed and well-rounded Christian personality within the communion of saints. And I am prepared to say that that irresponsible leadership in evangelism which does not think beyond the count of hands raised and that stresses a lop-sided individualism has done irreparable harm in leaving for some of the rest of us badly burned over ground that may require years of heartache, tears and cross-bearing before it can bear fruit again.

No, the evangelist must love the Church, must pray for her edification, must work for her expansion. If we truly love someone, how patient, how enduring we are with such a one's faults. We don't go around talking about his faults all the time, do we? True love is not the love that doesn't see the faults, that's blindness; not the love which doesn't want to see the faults, that is not realistic; but the love that sees the faults and loves anyway. When I say that evangelism must love the Church I do not mean that it must defend everything she does or close its eyes to her faults, but I do believe that true evangelism will not place itself outside the Church and continually point out her faults and rip her leadership to pieces. That kind of a spirit in the evangelist is not from the Spirit of God, because the Spirit of God wants to build, not to tear down, the Church. His duty at this point is to talk to God, and the Church. Nor can I see anything constructive in publicly attacking the "dead" pastor. The evangelist's heart should bleed for him, pray for him, plead for him.

If evangelism is to be New Testament evangelism, then it must be Church-related, it must be able to sing with Timothy Dwight:

love Thy Kingdom, Lord; the house of Thine abode;
The Church our blest Redeemer saved with His own precious blood.

For her my tears shall fall, for her my prayers ascend;
To her my cares and toils be given, till toils and cares shall end.

Beyond my highest joy I prize her heavenly ways,
Her sweet communion, solemn vows, her hymns of love and praise.

4. *It should be Bible-steeped.* By this expression I an that the evangelist should be steeped in the Scrip-es. He should know the whole counsel of God. Be-use his is a special task, he will probably not be called to preach the whole counsel, but he should know it d see his function in the light of it. I venture to say t no one should be a better theologian than the evan-list. In being thoroughly at home in the whole of God's unsel unto salvation, he will be able to avoid that over-phasis of a part that so often leads to lop-sidedness in esentation and thence to false impression and expres-n. The evangelist is in real danger of doing the same ing with conversion that he accuses dead orthodoxy of ing with baptism. I would be inclined to be a little suspicious of the man who always goes around talking about his wedding day but who never has a word to say about the joys of that relationship today. The wedding day *is* important, but it is only *the beginning* of a relationship that is meant to last "till death do us part." Baptism *is* important and if a man fall away from the baptismal covenant, conversion *is* necessary and important, but they are *both* only *the beginning* or *the renewal* of a personal relationship that is meant to continue throughout eternity.

If evangelism is to be New Testament evangelism, then it must be Bible-steeped so that it sees its function in the perspective of the whole counsel of God unto salvation and works with this in mind.

By way of summary, may I say that what I have been trying to underscore is the conviction that if the Church is to be equal to the tremendous responsibility for evangelistic endeavor which challenges her today, she must by earnest prayer and diligent study make every effort to discern the points in the life of this generation to which the proclamation of the Gospel will come as "good news"; she must be willing and ready to use the avenues at her disposal to reach both churched and unchurched; and she must take care that the evangelistic endeavor is Christ-centered, Spirit-led, Church-related, and Bible-steeped.

On V-J Day

By L. C. Bundgaard*
Pastor of Nazareth Church, Withee, Wis.

F WE WHO ARE LIVING NOW are not to repeat our mistakes, we must not forget that we have been given what to many people is a detestable mirror hich is called history. Not only has God in His wisdom ft us a record of two courses that humanity may take, cording to its foolish or wise choices, but humanity self has somehow managed to write its record of evil good deeds in the sands of time.

On V-E Day I jotted down, while I listened to their ords over the radio, some of the expressions that came om our leaders on the field of battle. I give just a few them:

Marshall Bernard L. Montgomery: "Well done, thou ood and faithful servant. . . . This is the Lord's day and is marvelous in our eyes. . . . It may be that difficult ays lie ahead of us. . . . Then let us remember that in ur discipline lies our fortitude."

Major General Devers: "Let us thank God on this day. —May God be with the sick and the wounded. May this victory hearten those in the Pacific, and may we make a peace that will last."

Lt. Gen. George Patton, Jr.: "We have won a great victory.—The Siegfried Line was penetrated at will.—We give thanks to Almighty God.—Let us not forget that our prize of victory is marked with graves. We go on until life, liberty, and the pursuit of happiness shall no longer perish from the earth."

Vigilance Always Demanded

I wish that we, who have not seen the battlefields, might remain as realistic in the future as those who have seen them. It is from such Christian leaders that we might expect the foundation stones upon which a better future might be built. Practically all of the men who spoke on V-E Day and those who have now spoken on V-J Day have said that we have a difficult future before us and we must face it with an eternal vigilance.

Now there are many who have said that conscription must stop as soon as final victory is won. I can't agree with them for the very pertinent reason that it seems to

* Although there is much in this article that goes counter o the editorial position of the Lutheran Outlook, it is print-d in the interest of freedom of utterance.—The Editor.

me that these well-meaning contentions are based on a false philosophy of the realities of life.

A cessation of war does not stop evil. The silencing of an evil does not remove its source. And there are some evils that grow insidiously during so-called peace times. Prophets have been condemned before for shouting "peace, peace," where there is no peace.

If we must be vigilant during a time of war, why must we not be so during a time of no war? I am not saying "a time of peace," for it seems to me that in the light of history there never has been such a time. And I have at present the conviction that there will not be such a time until the times come when we shall have "a new heaven and a new earth in which dwelleth righteousness."

When True Peace Shall Come

That time cannot come until a majority of mankind will give themselves to what is the primary business in the world: to seek in all human relationships their relationship to the Christlike God who made us in His likeness to serve Him in time and eternity. I am not forgetting that this destiny has been left to us as a choice; and neither am I forgetting that God through the ages has made it plain that we were not supposed to be ignorant of the choice before us.

There must be this central truth that in this universe there are inexorable laws—laws that cannot be moved. They are always operative; they are never relaxed; they can never be violated with impunity, which means that they cannot be argued against. They do not leave one free from punishment, injury, or loss. Second, man must learn that the laws governing nature are immutable, which means that they are unchangeable, they cannot be disturbed by clever manipulation. Man might learn to crack an atom, but he will never know the results of such a discovery. Third, everything is subject to law. Our recent discovery of atomic power has made this fact plain.

Dick Shepherd, a beloved chaplain of World War I, used to tell how once he stood over a dying Tommy on the bloody fields of Mons. As he cradled the wounded man's head in his arms, the soldier gasped out, "Padre, I have a little son born a fortnight ago. Tell me that he won't have to go through a hell like this when he grows up." With that he died. In all probability that boy was in this war. Why? At the close of World War I the American people proceeded almost at once to throw away the fruits of victory and to make a second war inevitable by their attempt to return "to normalcy". In the light of subsequent events "normalcy" stands revealed as merely another name for selfishness. On the international scale it meant isolation. Within the life of the nation it meant indifference and irresponsibility.

As a consequence there came World War II. And had Japan not been so foolish as to attack us at Pearl Harbor, there would perhaps not be an atomic bomb in the control of the one nation in the world which may be the symbol of God's intention of human brotherhood.

Charter Calls for Co-operation

After the signing of the United Nations Charter at San Francisco, Jan Christian Smuts, who saw the last war and who led his people in the Boer war said, "Let us hope we have learned our lesson." But have we? When some of our leaders seem to think that we can make the Charter work by mere pious phrases, I am afraid they don't realize what it meant when we signed that Charter in which are these words: "All members of the United Nations, in order to contribute to the maintenance of international peace and security, undertake to make available to the Security Council, on its call and in accordance with a special agreement or agreements, armed forces, assistance, and facilities, including rights of passage, necessary for the purpose of maintaining international peace and security." (Article 43)

Will an uninformed public voice again force our Congress into foolish isolationism? I am not cheered by the number of indifferent people we have in many communities. We may all have bought bonds during the war, but at the same time that we invested in these, how many of us have been selfish in the use of our time and our talents? It alarms me how tavern fellowship has flourished among us while our sons and some daughters have died upon battlefields. And it alarms me that so many church members are silent when we speak about social justice. Robert Searle has said: "It stands no more than reason that God cannot and will not save a man for a life of selfishness."

Those who speak of disarming seem to have forgotten or never wanted to know, one factor in human history the factor of sin. How can an individual fight it unless he is armed. And how can nations defend themselves against international sin unless they are armed? The armor of God is words of truth backed with a willingness to lay down our life for them.

I may say to my brother: "Let us settle our dispute by an exchange of friendly reasoning." But suppose he refuses? I can let him take my life as they took the life of Christ; but I cannot send upon him afterwards, in his time or mine, calamities in the clouds and on the earth. But I can be armed to fight for the justice that the other person does not respect.

Believes America Has Special Mission

I believe because of our racial blend that we are the nation entrusted with the eternal armed vigilance for international justice. I do not trust my fellow men when they will not unreservedly expose themselves to Jesus Christ, whom I believe "taught the truth and nothing but the truth." I believe He was the world's true realist and to Him evil was no illusion. It was one of His apostles who said that "the devil goes about like a roaring lion seeking whom he may devour."

I grant you people are led astray innocently, but innocence has too often been thought of as a virtue. France knew that a Hitler was laying for them, but I can't love France for that. And I am not in love with our own

titude and our vile chase for superficial pleasure be- the war. As far back as 1911 one of our army offi- s on leave in Japan wrote: "Before Japan acquired mosa she had for a long time cast wistful eyes upon Philippines, the Pearl of the Orient, and no doubt ile watching the various insurrections there was aming of the day when the flag of the rising sun uld float over Fort Santiago in the walled city of nila." They had a large army on that island ready any chance. (p. 85 ff. L. Mervin Maus, *An Army Of- r On Leave in Japan.)*

Can We Be Strong for Goodness?

Last evening, the eve of victory, Admiral Stark said: "We must now face the challenge whether we can be stronger in peace than in war." Can we be as strong for goodness as some people are for evil?

Our war mobilization chief said: "We have invented wonderful weapons that will not be laid aside and outdated soon, and must not be laid aside."

Can we not learn from an army that we must, like it, be vigilant? Pray that God will shock us in such a manner that we will never again become indifferent to the human order and the God that has started it.

You say that you have a standard of living? But what is your standard of life? Are you living to exist, or are you living that you might have time to discover what life is for? Is all your time given to existence?

The Church and Postwar Needs

By Anton Chell
Pastor at Kensington, Minnesota

AN ADVERTISING PUBLICATION, sensing the danger of much of the brave postwar advertising, writes, "Industry is becoming concerned by the barrassing position it will be in when it cannot supply nsumers, on V-day, with the marvelous gadgets some iters have been promising them." The extremes to hich some popularity-craving prophets have gone, in edicting what kind of a world the postwar era will ve for us in the realm of material things, borders on e ridiculous.

In the sphere of the spiritual I believe we can see more early than in the sphere of the material as to what stwar conditions and demands will be. For one thing, e know that we shall be confronted with millions of ople whose deep faiths will have been blasted and ho will not know what to believe. Consequently great issionary opportunities can be envisioned by the urch, but parallel with them the prophet also sees the fficulties to be encountered. For what is the smoke at will long want to eclipse nations and peoples from ie another but that which arises from the slow-dying nbers of hatred, mistrust, and revenge?

For another thing, we will be wise if we will begin realize that a period of material destitution with its conomic hardships for the Church and her missionary pportunities is also coming. History shows us how uickly the little heyday of postwar prosperity spends self, and let us not forget the timeless and timely warn- g of the Word, "Whatsoever a man soweth, that shall e also reap." To sow destruction of the gifts of Provi- ence is also to see them withheld. The ultimate nature war has always been to rob and to destroy, leaving ie greater problems unsolved.

Must Not Forget Our Message

The program of the Church is ever to be true to her first trust. The Reformation was above all a judgment upon a Church which no longer voiced the oracles of God so as to be a true help unto man in his dire need. Luther looked upon the Lutheran Church as the Holy Catholic Church, revitalized and cleansed. He saw the Church answering the call unto righteousness through judgment and repentance. He knew that a Church which could not speak a language which the individual could understand would not have anything at all for the peoples of his day or for any day to come. For what is the glory of the Church but this, that it has a message for every age, changeless in essence?

Chief among the temptations which confront the Church is her proneness to pass by man's real need, and the irony of it is that man lets himself be the tempter. For when is it that the modern man and the modern Church have been able to agree best if it has not been when man's greatest need has been left untouched by the Church? A year ago I attended the State Pastors' Conference at St. Paul and that which I remember most from the messages is the thing which was referred to the least. I have heard others also say that they were unhappily impressed by the general omission of the little word "sin" by most of the Reformed speakers. Doctor Wilhelm Pauk, who prides himself upon being a Lutheran in spirit and a Congregationalist by affiliation, seemed to provoke a response as did no other speaker when he came out most clearly in an exposition and definition of sin.

A Church that does not have a Biblical message on the sinful depravity of man cannot have much to offer in the

way of a Gospel message. The divine word, "Thou shalt call his name Jesus, for it is he that shall save his people from their sins," has never had a strong appeal to many people and we certainly can not hope that our postwar era will be greatly different in this respect. Nevertheless, the Church which, by the unction of the Spirit, proclaims a message of sin and grace really has something to offer the world. In fact, it will be to the credit of a communion if in the main her spiritual leaders will not find themselves called upon to preach different messages after the war than they have preached during the war and before the war.

Must Have a Missionary Zeal

Furthermore, a Church that is not alive to her present-day opportunities will be left standing on the side-lines when the great opportunities come for the propagation of the Christian faith which the postwar decades will offer.

A moratorium may be declared on a mission field but not on missionary zeal, for God has never permitted all doors of opportunity for missions to close themselves at the same time. Why Japan is a closed door now and may be so for a long time to come is not hard to understand if we will but stop to reflect. Our nation's prewar program with Japan did not give encouragement for that for which the Nipponese really hungered.

Faiths which do not rise above man fall to the earth quickly. The last half of our twentieth century may well be the day for the Christian faith. There are signs that point to a greater awakening in foreign missionary enterprise than has ever occurred in the history of the Christian Church. Europe too, with faith in Fascism and National Socialism broken, may become a great missionary frontier. It appears that for her it will be a choice between the rehabilitation of the Christian faith or a turning to the tenets of Communism. Vigilance belongs to the spirit of American Lutheranism. Our inter-synodical rallying cry, "Lutheran World Action," has done much to awaken a needed consciousness for what awaits. It has truly been said, "It will be given to American Lutheranism to preserve world Lutheranism."

We will need more than willy-wishy optimism to meet our great missionary responsibilities. The light of faith on our own altars must glow brightly and there must be a revival of a prayerful passion for the winning of souls. As leaders of the Church, our day for an inventory of our missionary zeal is at hand. Are we cultivating a Christ-like passion for souls as we should? In our programs for youth and in the instruction of our confirmands, do we teach them to pray and sacrifice that others, far and near, might come to see the light? Trouble will inevitably await a prayerless and missionless Church today, for the opportunities are too great to tolerate indifference.

Church Unity Is Demanded

In the matter of church unity, most of our church leaders see that this is also one of the great orders of the day. Why shouldn't they? If they did not, the pew itself would rise in judgment over them. But do we not need to see that this glorious cause and vision must become a matter of more common prayer in our churches if we shall expect to go forward as we ought, God directed. In the book, *The New Order in the Church,* the author pleads for church unity with a logic and language which sparkle with brilliancy, but not once did I notice any suggestion that this cause should be made the subject of prayer. Our Lutheran bodies dare neither touch nor pass by this vision of unity in a prayerless way, for there man will tread where angels would fear to tread. If we as a Lutheran people are to meet the many peculiar demands of tomorrow, we must become prayerfully concerned about the elimination of the foolish waste of men and means all over our country perpetrated in the name of Lutheranism. Whatever may have been the situation in prewar years, we are now seeing what it means to be confronted with duties which cannot be done separately. In the Church's ministry to the armed forces it is rather significant that our government recognizes only three great religious groups, namely, Protestant, Catholic and Jewish.

A bold passion to missionate on a large scale and a sincere attempt to effect greater unity in our ranks have characterized most of our Lutherans since the outbreak of the war. However, we shall need to see much progress in this respect if we shall be prepared and equipped for all that postwar times as well as the next generation are going to demand of us.

The very thought of adequate equipment for all that awaits us makes a thoughtful soul tremble. We know to what lengths our country went in order to defeat Japan. A mere casual listing of future needs of the Church would lead us to think of the many pastors required if vacant parishes are to be supplied; of pastors for the home mission fields which are springing up; of a host of missionaries that should be sent to foreign fields as soon as the war comes to a close; of more institutions of mercy for a Church which must reveal a heart of Christ-like compassion for broken humanity; of greater facilities for our institutions of higher learning if we shall keep them, and, not least, of the multi-forms of improvements which most local churches have postponed until postwar days. There seems to be no limit to what the Church can rightly envision as belonging to her urgent and immediate program, now that peace has come.

Nor does it require that one be a pessimist in regard to the future to see more crime, more broken homes and more looseness in morals after the war. To try to analyze all of the complex forces of evil for which the Christian forces must prepare is to find oneself thanking God for the equipment and those weapons of warfare which have

e and for all been entrusted unto the saints and with- which the Church stands helpless in all that she mpts.

Making Means of Grace Central

herefore, we must ever realize that only to the ree that the Church is making the means of grace l in her program today can she expect to have any- g that will meet adequately postwar needs or bring sings in the future.

certain church leader says, "Out of the war situa- there has descended upon us a responsibility such nly once in centuries falls to a group of God's ser- ts." There is much in that statement, but I also eve that the Church must be careful so that she s not accept more responsibilities for postwar plan- g than God wishes to have placed on her. Of all ies, she must ever concentrate on those which go to ke up her foremost responsibility. The warning Jesus e Martha is timely for a spiritual household trying set itself in order for what impends, "Martha, Martha, u art anxious and troubled about many things, but thing is needful. Mary hath chosen the good part ich shall not be taken away from her." Luke 10:41-42. n the tract, "What the Lutheran Church Stands For", Bergendoff writes, "Where there is no Bible, or no h in the Bible, there no Church exists. That is why therans place so high a value on the Bible." Axioma- as this truth is, the best of us need to have it placed ore us in just such simple language and to ask our- ves sincerely if the Bible has its rightful place in r individual concern. Our Luther Leagues are to be mmended for the way in which they have remembered low leaguers with Testaments as they have gone out the armed forces. However, many of those Testaments uld become more valuable to our boys if they could erish the assurance that the donors are also finding at little book indispensable.

The reason the Roman Church was not able to cope th the crisis of the sixteenth century was because, in r concern for many things, she let the one thing of portance become secondary. The Bible, the means of ace, integrity in the ministry of the Word and admin- ration of the sacraments, and personal experience of e saving grace of Christ—these things must ever be e alpha and omega program of the Church.

Someone has said that the reason the Versailles treaty failed was because it tried to do too many things at once. Here may be a warning for many churches in their zeal in these times. The Martha temptation of spending too much time on many things and finally becoming stranded on the periphery of things is ever with God's people in their labors. Robert Hutchins, president of the University of Chicago, decries the educational system of our country as having lost its organizing principle in its many branches. It is for our church schools to see to it that the Bible continues to occupy a central place. True education has lost its heart and center when Christian teachings have become electives on the curricula. It is not only the youth of Germany who have been trained in cold truths of rationalistic philosophies, but much of the education in our own land has been looking upon the teachings of the Bible as a superstition which has no place in an "enlightened' scientific age.

Pointing to the Changeless Christ

Without "the old faith", the Church cannot have anything to offer posterity in her need. Whatever the Church has to offer bleeding postwar humanity which does not have in it the true balm of Gilead will only betray her own cause. It is for a time like this that the Church can point to the Great Physician as being the same, yesterday, today and forever. Jesus at the Bethesda pool helps us to understand the program of the Church, for it is the Church alone that will have the right to confront a scarred, wrecked, and prostrate humanity with the question, "Wouldst thou be made whole?"

The more Christ-animated the life of the Church is, the more adequate will be contribution which we hope to make to all phases of postwar reconstruction. Reinhold Niebuhr writes, "Even if the Nazis are correctly called Anti-Christ, it does not follow that the democratic nations are fighting the cause of Christ." How true, for it is not unto institutions of the State but unto the institutions of a Kingdom which is not of this world that God has entrusted those weapons by which His cause is advanced. Woe unto that age which, in her desire to be of blessing unto forthcoming ages, forgets those weapons and that program which have been committed by the God of grace and wisdom unto the Church Militant.

VIEWING *the* BOOKS

KAJ MUNK by R. P. Keigwin. The Free Danish Publ. Co., London. 95 pp.

Ever since the editor of "Christian Century" reviewed the "Four Sermons" by Kaj Munk under the title "A Greater Than Niemöller," this little volume has had a record sale, although sermons are not generally good sellers, and now "By the Rivers of Babylon," another collection of sermons by Munk, is also much in demand. The translater of these volumes, the Rev. J. M. Jensen, is at present in Denmark, where he will make arrangements with Kaj Munk's widow about coming translations of other Munk publications.

Great as Munk is as a preacher, he is still greater as a playwright. He is generally recognized as the foremost dramatist of Scandinavia in our generation. His last play, which was confiscated by the Nazis, has recently been published by the American Scandinavian Foundation. Apart from some magazine articles, further information about this versatile and fascinating writer is only obtainable in English through Keigwin's book, which therefore fills a real need, although it can not be said to be an adequate introduction of this brilliant artist.

Its nine-page introduction gives only a sketch of the author and is chiefly based on one of the two excellent books that have been written in Danish about Munk. Keigwin's merit is particularly that he has given us some selected translations from Munk's comprehensive authorship. He has done it in order to give the reader an impression of the "Playwright, Priest (sic!) and Patriot." The most valuable is an excellent translation of the drama, "He Sits at the Melting Pot", which deals with conditions in a Hitler Germany and vividly portrays Christian courage to confess Christ. There is also a translation of parts of Munk's youthful play, "Herod the Great", which in a most impressive manner in its closing scene pictures a meeting between the King and the infant Jesus. The balance is made up of a war-time sermon, a book review, and two poems.

Paul Nyholm.

HYMNS AND HYMNWRITERS OF DENMARK by J. C. Aaberg. Published by the Committee on Publications of the Danish Evangelical Lutheran Church in America, Des Moines, Iowa. 170 pp.

For a long time Pastor J. C. Aaberg of Minneapolis, one of the most able translators of Danish hymns, has been working on a book that deals with his favorite subject, and one must heartily congratulate him on the accomplishment. So far nothing has been written in book form about this subject, apart from a chapter in Dr. Ryden's "The Story of Our Hymns." The Danish hymns constitute a most valuable part of our Lutheran heritage. The writer knows his subject thoroughly, and writes in a clear and interesting manner. The greater part of the space is justly used to a discussion of the three greatest Danish hymnists, particularly Grundtvig. In spite of the limited number of pages the author has succeeded in giving a living picture of these men.

The book is not of the usual outline type that covers too much material. We get a real insight into the stream of Christian life and into the basic ideas of Bishop Grundtvig. A most valuable part is the large number of translations, chiefly by the author himself. It is a volume which contains much inspiring information of practical devotional nature, a book that not only tells about the great hymns but gives a wide selection of these gems. Unfortunately there are quite a number of misprints, and the book is printed on a poor grade of war-time paper.

The book is published by a new Publication Committee which should be encouraged to bring us more books about the rich church life of Denmark. There is a wealth of material from the Scandinavian Churches which will be of value for us in the new world. But hardly anything will surpass the Danish hymns.

Paul Nyholm

HISTORY OF THE CHURCH OF DENMARK by Jens Christian Kjær. Lutheran Publishing House, Blair, Nebr. 127 pp.

When the Lutheran World Convention met in Copenhagen Dr. J. Oscar Andersen, professor of the University of Copenhagen, wrote a Survey of the History of the Church in Denmark. Although it is a scholarly presentation it is not an easily read pamphlet. Kjær's outline will doubtless get a much wider distribution. It deserves it. In a popular form so even a child can understand it, it tells the story of the Church of Denmark from its earliest days to the present. A large number of good pictures add a great deal to the value of the book. Of special interest to the average reader are the last forty-five pages that deal with the period since 1800 in which the Church of Denmark has produced so many outstanding men and movements. But one will also greatly profit by getting the highlights of the first part of the long history of this Church. The author, who at present is a United States Army chaplain, was formerly pastor in Racine, Wis. and will in the near future become the successor of the well-known Danish pastor, Dr. A. Th. Dorf in Brooklyn, N. Y.

Paul Nyholm

GRUNDTVIG OF DENMARK by Dr. Noelle Davies. The Brython Press. Liverpool, 1944. 56 pp.

Among the many great men the Church of Denmark has produced during the last century two giants tower over the rest: Soren Kierkegaard and N. F. S. Grundtvig. In recent years a great deal of attention has been given to the former. But as we have entered the postwar period, the latter has perhaps an even more timely message to bring to us. No adequate presentation has yet been given in the English language of Denmark's greatest hymn writer and its most outstanding national leader, the many sided Bishop Grundtvig. In fact, very little has yet been written about him in English. Yet he is a most interesting figure, a prophet of God whose voice should be heard among us.

This little pamphlet, whose subtitle is "A Guide to Small Nations," is particularly addressed to the people of Wales in order to inspire them to a stronger national consciousness and confidence. The author discussed one of the many outstanding contributions of Grundtvig, namely his significance as a national leader and promoter of the Folk High Schools. The book has four chapters (1) The National Background, (2) The National Leader, (3) A National Philosophy, and (4) The School for Life.

It is written by a man who has really understood Grundtvig's basic viewpoints, which are often only inadequately comprehended by foreigners, and he presents them in a very able and clear way. The book abounds in well-selected and well-translated quotations from Grundtvig's writings in the particular field in which the author is interested. Brief as it is, it may well inspire the reader to seek more information about Grundtvig's ideas that have so successfully been carried out into practical life in the Scandinavian countries.

The writer of these lines is fully convinced that the Grundtvigian School of Life idea should be also "a guide to big nations."

Paul Nyholm

SURVEYING the CONFERENCE

American Lutheran

By Arthur P. Michelfelder

ew Guinea Missionaries to Return

IX New Guinea missionaries of the American Lutheran Church will urn to their interrupted work in the dang and Finschhafen areas as soon visas are secured and transportation available, the Board of Foreign Mis- ns of the Church has announced.

o replace personnel who did not vive their capture by the Japanese, e new assignees will accompany se who are resuming their work in South Pacific fields.

Before the war, the Church's mis- nary staff in New Guinea consisted 18 ordained pastors, 14 lay mission- es, two doctors, and three nurses. teen men and three women were prehended by the Japanese at ristmas, 1942. Nine have since been lled, two are missing, and eight were erated when MacArthur's forces en- ed Hollandia.

Word of the reopening of the New uinea territory was received from the v. Theodore P. Fricke, commissioner the Board of Foreign Missions, who currently on a year's tour of inspec- n of mission fields. He went from ustralia to New Guinea and will also to India.

Dr. Theile Dies in Australia

Dr. F. Otto Theile, one of the out- nding leaders of the United Evan- lical Lutheran Church of Australia, ed August 17 at the age of 65, after ffering many years with diabetes.

Dr. Theile was the director of the nschhafen Lutheran Mission in New uinea, and official Australian repre- ntative of the American Lutheran urch's Mission at Madang, New uinea. A native of South Australia, studied theology at Neuendettelsau, avaria, and took his first pastorate in ethania, Queensland, in 1901. Since 23 he had devoted his full time to e missions in New Guinea, which he sited frequently and of which he had timate knowledge.

In 1939 he received an honorary D.D. egree from Wartburg Seminary, Du- uque, Iowa, as the American Luther- Church's recognition of his long d faithful service in the field of mis- ons. Fortunately, according to Dr. R. aeuber, executive secretary of the A- erican Lutheran Church's Board of oreign Missions, Commissioner Theodore P. Fricke, who has been working in Australia and New Guinea in order to rehabilitate the missions in the wake of the war, has been able to have numerous conferences with Dr. Theile during the past few months. They collaborated in drawing up far-reaching resolutions to the board at Columbus regarding the rehabilitation of both the Finschhafen and Madang mission fields.

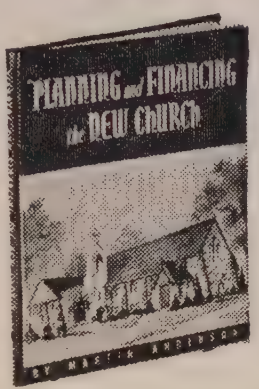
Oppose Peacetime Conscription

Delegates to the annual convention of the Iowa District of the American Lutheran church, meeting at Waverly, Iowa, passed a resolution opposing any form of universal compulsory peacetime military training.

The resolution asserted such military training breeds militarism and it would endanger the democratic principles upon which our nation was founded.

Peacetime military training, the resolution added, would remove large numbers of young men from the influence of Christian homes at a critical age and it would prevent any program of worldwide disarmament.

Before You Go Further With Your Church Plans



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ELBERT M. CONOVER, Director of Interdenominational Bureau of Architecture, says: "It contains information and good counsel that should enable pastors and church building committees to avoid the pitfalls so likely to be encountered in church building or improvement projects. The book will help churches to make their building programs not only successful in outcome, but an excellent means of religious advance."

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United Evangelical

By H. Skov Nielsen

Jensen Goes to Denmark

THE Rev. John M. Jensen of Spencer, Iowa, editor of "The Ansgar Lutheran," has been sent to Denmark as representative of our Church to bring a first-hand report on, and to renew contacts with, church work there. Pastor Jensen left on the "Drottningholm," scheduled to sail from New York on August 25. In his absence the Rev. Sigurd D. Petersen of Royal, Iowa, has assumed his editorial duties.

Bible Camps

Our Church has conducted successful Bible camps this summer in the following places: Lake Winnepesaukee, N.H.; Bass Lake, Mich.; Oregon, Wis.; Green Lake, Minn.; Lake Okoboji, Ia.; and Dana College, Blair, Nebr. Also it participated in the following joint Lutheran camp projects: Estes Park, Colo.; Lake Metigoshe, N. D.; Camp Seeley and Mt. Hermon, Calif.; and Colton, Ore.

Notes

The newly organized St. Paul's Evangelical Lutheran Church at Lynwood, Calif., has already a $12,000 parish hall under construction. It is expected to be completed in early fall and will be used temporarily for church services.

The congregation at Olds, Alta., annex to Sharon Church in Calgary, has acquired its own assembly hall, which was dedicated by the synod president on the last Sunday in July.

The subscription goal of $35,000 for a new Children's Home building at our Cherokee Indian Mission, Oaks, Okla., has been exceeded by some $3,000. It is hoped erection can be begun before long.

A Lutheran Welfare rally held at Elk Horn, Ia., recently is reported to have drawn upward of a thousand participants.

Lutheran Free Church

By H. C. Caspersen

Doings of Augsburg

THE Rev. Iver Olson, formerly pastor of the Sand Creek, Wis., parish, will give all his time to teaching at Augsburg this coming school year as dean of the Norwegian classes and lecturing in the Seminary on one or two practical theology disciplines.

A new department will be added to the college curriculum this school year. A course in parish work will be instituted with instruction in secretarial duties, visitation, the taking of surveys of communities, and related subjects.

The annual summer institute for pastors was held at Augsburg August 28-31. Into the lecture hours of three days and a half, a rich program was crowded. There is usually one guest lecturer, and the one this year was Professor E. H. Wahlstrom, professor of New Testament Language and Literature and acting dean of the Augustana Theological Seminary, Rock Island, Ill. He gave four weighty and very lucid and interesting lectures on the theme, "The Life in Christ." He also spoke one evening on "The Wor[l]d Mission of the Church." Other lectur[e]rs were: Dr. Iver Iverson of the L[u]ther Seminary, St. Paul, on "Person[a]l Soul Care in the Congregation"; Dr[s] M. A. Helland and John Stensvaag [o]f Augsburg on "New Wine, Old Bott[le]s —the Problem of Mission Field" an[d] —the Problem of Mission Field Vocab[u]lary," and "How Archaeology Contri[b]utes," respectively. Dr. Carl Bartsc[h] pastor of Holy Trinity Lutheran Churc[h] Minneapolis, lectured on "Storehou[se] Tithing Up to Date." The Rev. Lou[is] Olson, Climax, Minn., spoke on "Pres[s]ing Problems of the Rural Parish." D[r.] James Raun of the Northwestern L[u]

Chapel Vespers

By Chaplain Ernest A. Lack

(Lt. Col. U.S. Army)

"A nation at war should be a nation at prayer." That was the theme of a series of weekly devotionals from the chapels of Camp Wheeler, Georgia, sponsored by radio station WBML, Macon, Georgia. CHAPEL VESPERS presents a number of talks given by Chaplain Ernest A. Lack as a part of that series. These devotional talks are designed to meet the need for guidance in spiritual thinking during the days of stress and strain.

Life, rather than war and the things of war, is in the forefront in these messages. They fit the days of peace as well as the days of war. The illustrations and applications have, indeed, an appropriate timeliness, and many of the best lessons that come out of the war are pointed out and preserved for the reader. But the themes are timeless and the applications universal. The emphasis is upon human life with its very real needs and upon the resources of faith, courage, strength, and victory that are found in the gospel of Christ.

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AUGUSTANA BOOK CONCERN Rock Island, Illinois

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an Seminary, Minneapolis, gave a ing address on "The Challenge of an Catholicism." The Rev. T. W. erson, formerly principal of the nehaha Academy, Minneapolis, at ent president of the Covenant rch, gave a lecture on "New Hori- in World Missions" and "The In- ive Word." The Rev. W. E. Klavit- of the Lutheran Bible Institute, neapolis, lectured on "The Gospel r the Air."

ach morning from 8:30-8:55 there e devotions led in turn by Pastors ley Gjerde, Portland, N. D.; S. M. g, Oconto, Wis.; R. A. Hansen, Kin- , N. D., and Morris Eggen, Wan- a, Minn.

t noon each day there was a fel- ship meal in the dining hall, where t programs of talks and music e given. The visiting pastors lodg- at the seminary dormitory. It was ded to have an institute also next r, but a little later than this year.

Pastoral Changes

haplain Clarence Larson has been tioned at the Wold-Chamberlain Air d, Minneapolis, after having served three years as chaplain in the Navy, nly in the Pacific. Pastor Larson nerly served the Mora, Minnesota, rge.

he Rev. Lawrence Gudmestad, Bel- ham, Wash., has accepted a call to n Lutheran Church, Minot, N. D., successor to the Rev. Clarence Carl-

he Rev. Clarence J. Carlsen, who been pastor of the Zion church, ot, N. D., the last fifteen or six- n years, has been called to St. Olaf heran church, Minneapolis, as suc- sor to the Rev. Dr. O. H. Sletten. r. Carlsen is known throughout the thwest by his radio broadcasting by his translation into English of umber of Professor Dr. O. Halles- s theological and devotional books.

he Rev. Torgney Kleven, Battle e, Minn., has accepted a call to the nchardville, Wis., parish, and has eady moved there.

he Rev. Jonas Helland, Carpio, N. has been called to Everett, Wash., d has accepted.

he Rev. O. K. Olson, Silvana, Wash., accepted a call to the Killam par- , Alberta, Canada. This charge is a ge home mission field. The pastor re has formerly resided at Killam, t will now reside at Donalda, where e parish has bought a new parson- e.

he Rev. Ernest Raaum, Portland, egon, has accepted a call to New- den, Minn., and will move there out October 1.

he First Lutheran Church of Enum- w, Wash., served by the Rev. G. Rundstrom, has recently broken ground for a new church, and building will proceed as rapidly as material and labor can be obtained. It will be a very fine and handsome structure in the center of the city.

Dr. and Mrs. T. O. Burntvedt, Minneapolis, and the Rev. and Mrs. J. M. Halvorson, Racine, Wis., have recently returned from a trip to the west coast. They went out mainly on a vacation trip, but visits were made to several of our congregations on the coast.

Augustana Synod

By William E. Berg

Among Our Colleges

AT AUGUSTANA COLLEGE in Rock Island, Illinois, there is every indication that this year will mark a high point in new student registrations. The increase at this writing is particularly marked in out-of-town enrollment of women. Advance registrations

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of men indicate that all available dormitory space will be utilized.

Dean Wilbur F. Swanson, who for the past nine years has served as director of the Augustana School of Music, resigned recently for reasons of health. He has accepted the position of director of the School of Music at Gustavus Adolphus College at St. Peter, Minnesota. Mr. Grant Hanson, assistant librarian at Augustana, has also transferred to the St. Peter school to serve as head librarian there. Prof. Henry Veld, director of the famed Augustana Choir, is in Europe, directing selected groups of servicemen in choral singing. Prof. Mauritz Kesnar will act as director of the Augustana School of Music.

Prospects for marked increase in enrollment are also bright at our other colleges—Upsala at East Orange, New Jersey; Gustavus Adolphus at St. Peter, Minnesota; Bethany at Lindsborg, Kansas, and Luther Junior College at Wahoo, Nebraska. All report well attended and effective summer sessions.

The S.S. "Gustavus Victory," a 456-foot cargo vessel named in honor of our St. Peter college, was launched from the Bethlehem Fairfield shipyards at Baltimore, Maryland, on July 9th.

Dr. George F. Hall, dean of Christianity at Gustavus Adolphus College, will serve as visiting professor of religion at Upsala College for the academic year 1945-46.

We thank God for our five outstanding institutions of Christian higher education. Surely, they are in the front lines of advance as the Church marches onward and upward to great and vital victories. May these and all our other institutions send forth men and women to serve God in the ministry of the Word, the ministry of mercy, and all the walks of life. In next month's column we hope to present enrollment figures from our colleges.

Our Seminary

As this reaches our readers the fall opening of the Augustana Seminary at Rock Island, Illinois, will have taken place. The matriculation committee met on Monday, September 17, for one day only. The opening service was held Tuesday, September 18, in the Seminary Chapel. Dr. Charles B. Foelsch, president of the Chicago Lutheran Theological Seminary, Maywood, Illinois, was the guest speaker.

Parish Education

The greatly expanded program of parish education is now well under way. September is being observed as Parish Education Month. The full-time parish education staff has been increased and its members are functioning in all parts of the Synod. The present personnel is as follows: Executive Director, the Rev. J. Vincent Nordgren; Children's Worker, Miss Ruth Bonander; Regional Directors, Miss Cecelia Anderson (Minnesota and Red River Valley); Miss Margaret Anderson (California and Columbia), Miss Birdine Peterson (Illinois). Additional staff members are still to be appointed. Open doors for effective work by these directors are indicated by the fact that in one region alone more than 700 teachers and workers have been contacted in recent institutes for vacation school leaders. The time is at hand for a great and momentous advance in reaching the children and youth of America with an enlarged and dynamic teaching ministry. If we fail here, we fail all along the line.

February Conference

The Board of Foreign Missions announced that a special Missi Conference will be held in Rock land, Illinois, in February to wh representatives of our churches ha been invited. This is a vital proj toward our desired goal of 150 m foreign missionaries by 1948.

Dr. O. B. Hanson Summoned

Final summons to a well-known p tor of the Augustana Synod came Monday, August 13, when Dr. O. Hanson, pastor of Nebo Church, C cago, was called to His eternal rew Dr. Hanson was active in commun affairs and in the work of the chu at large. He was in demand as a c ference and Bible camp speaker.

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orwegian Lutheran

By L. M. Stavig

Pastor H. E. Jorgenson

ACH WEEK our church press car-ies correspondence from Pastor nan E. Jorgenson, Editor, from pe. After a journey lasting six ks, because of difficulty in securing ission to enter, he has arrived in way. The most recent news came e form of a cablegram as follows: "Have seen several Norwegian urch leaders: Bishop Berggrav, ofessors Hallesby and Moe, Stat-aad Hjelmtveit. About one million llars needed for church restoration Finmark. Conference of Scandi-vian church leaders in Copenhagen about three weeks; your corres-ndent will participate. Food situ-ion in Norway improving, scarcity clothing and shoes still great. eople jubilant over liberation, hope-l regarding future. Mrs. Stub well, sides at Lovisenberg Sunset Home. erggrav may accept American in-tation, not yet certain however. ave talked to several churchmen ter German imprisonment; most of em now fairly well, others more istreated."

Bishop Berggrav

ajor Abin L. Fortney, Army Chap-from the N.L.C.A. has been sent Norway as Senior Chaplain in a k Force occupying a portion of way. In a recent letter to Presi-t Aasgaard, he writes of his ex-iences on the way to Norway and he Norwegian capital.

oncerning Bishop Berggrav he tes:

"Constantly I heard stories of the onderful part that had been play-d by Bishop Eivind Berggrav, the rimate of Norway. Their king, of ourse, is their sense of security, and ermanence, but the bishop in his ntiring efforts, his principles, and is leadership, has captured their nagination as no one else. There is mple reason to believe that the ishop was very near the top in the esistance movement, and that while e was for the greater part of the ime in house arrest."

was truly impressed that a man of humility and self-effacement should such a "strong man of Norway."

Canada District President

The Rev. Mars A. Dale, of La Crosse, sconsin, has been elected president the Canada District of our Church. rn at McIntosh, Minnesota, April 17, 5; he grew to manhood in the home vn, graduated from St. Olaf College and Luther Seminary. He served congregations in Chicago and in Stevens Point, Wisconsin, before coming to St. Paul's Church in La Crosse in 1940.

Pastor Dale was married to Comfort Hinderlie in 1930. They have one daughter eight years of age.

He has served as president of the Luther League and as stewardship secretary in the Eastern District. The past year he has been a member of the Planning Commission of the Church.

Home Mission

Men of the Lutheran Brotherhood of the Chicago Circuit have just completed a fine effort in connection with the Home Mission enterprise in that territory. To enable the recently organized Villa Park Congregation to secure a church property, the men sponsored a fund appeal in the Chicago churches. In a recent Sunday evening service the men presented Pastor Olaf Hanson with a check for $2,242.75. Plans call for the construction of a new building by the summer of 1946.

Youth Conferences

Bringing the youth program of the church to the grass roots, youth leaders will conduct workers' conferences over the entire country during October. Local Luther League officers, pastors, and advisors will meet under the leadership of circuit and district youth officers.

St. Olaf Chapel Fund

Dr. Clemens M. Granskou, president of St. Olaf College, has announced details for the organization of a church-wide drive to raise funds for the erection of a chapel and religious center on Manitou Heights. This structure, will be a memorial to the late Dr. L. W. Boe, the Reverend Gjermund Hoyme, and Dr. J. N. Kildahl, three of the great spiritual and educational leaders of the college.

October 14 to November 11, 1945, have been set as dates for a drive for $400,000 within all congregations of the N.L.C.A.

Preliminary to the actual campaign, a mass meeting including all district and assistant district directors, circuit directors, district presidents, and National officers of the church organizations will be held on the St. Olaf campus September 19.

This impressive structure to be known as the Boe Memorial Chapel, will house, in addition to a large auditorium for daily chapel devotions and large mass meetings, assembly rooms for all religious group activities, and offices for faculty members of the department of religion and the college pastor. The college has already received a number of large gifts for this memorial. In March, 1945, Mr. Albert Quie of Dennison, Minnesota, presented a gift of $10,000. Twenty years ago Mr. Quie contributed a similar gift of $10,000 to the St. Olaf Endowment Fund. Other gifts include a number for $1,000.

Dr. A. J. Bergsaker, stewardship secretary for the Norwegian Lutheran Church of America, will direct the campaign. Mr. E. C. Jacobson, treasurer of St. Olaf College, will serve as associate director.

Pres. Granskou recently indicated "A memorial to the late Dr. L. W. Boe will be a fitting tribute of a grateful people to a great leader, educator and churchman. Dr. Boe's contribution to the church, to national and world Lutheranism, is well known. St. Olaf owes a debt of gratitude to him for his twenty-four years of consecrated leadership."

Fifty-two Army Chaplains Lose Lives in Action

Fifty-two Army chaplains have been killed in battle or have died of wounds during World War II, it is reported by Brig. Gen. Luther D. Miller, acting Chief of Army Chaplains. Non-battle casualties total 52 also.

In addition, 34 chaplains are listed as detained by the enemy, and 180 have been wounded in action. Three chaplains died of disease while detained by the enemy.

General Miller reported that 754 decorations had been awarded 602 chaplains.

Lutheran Laymen Organize Cooperative Movement

Voicing the belief that "these times require the constant cooperative efforts of the best that Lutherans can offer to combat a secularized nation and world," 15 laymen of three large Lutheran bodies met in Pittsburgh, Pa., and organized a movement to be known as Lutheran Men in America.

Those present at the two-day session were members of the American Lutheran Conference, the United Lutheran Church, and the Lutheran Synod of Missouri, Ohio and Other States.

According to spokesmen of the movement, its aims will be:

"1. To develop better understanding and fellowship among all Lutherans.

"2. To help meet the great challenge which has come to all Christendom as the result of the world crisis arising out of the war.

"3. To foster publicity looking toward a wider dissemination of the Christian philosophy of life.

"4. To encourage local fellowship and cooperation among all Lutherans.

"5. To encourage Christian education at all age levels."

ON THE RELIGIOUS HORIZON

Ask That Atomic Bomb Be Banned

Churchmen Say the Weapon Has Dragged Us to a New Low of Inhumanity

AMERICA'S use of the atomic bomb against Japan has been condemned by thirty-four religious and educational leaders as "an atrocity of a new magnitude."

In a statement issued in New York, they called upon President Truman to immediately discontinue production of the weapon and to press for "commitments by all nations outlawing the atomic bomb and also war, which has developed the technology of mass destruction."

Unleashing of this "cosmic disturbance" over Hiroshima and then Nagasaki, the signers said "dragged the war and all of us with it, to a new low of inhumanity."

"This new missile of two thousand times the magnitude of our attacks hitherto," they added, "was not used to save ourselves in an extremity of desperation. We cannot believe it was even essential to the defeat of Japan. Its reckless and irresponsible employment against an already virtually beaten foe will have to receive judgment before God and the conscience of mankind. It has our unmitigated condemnation."

The signatories, all of whom signed as individuals and not representing organizations, included: Dr. Alfred D. Moore, Foreign Missions Conference of North America; the Rev. A. J. Muste and the Rev. John Nevin Sayre, co-secretaries of the Fellowship of Reconciliation; Dr. John Haynes Holmes, Community Church, New York; Dr. J. Henry Carpenter, Brooklyn Church and Mission Federation; Prof. Robert F. Calhoun and Prof. Roland H. Dainton, both of Yale Divinity School.

Also, Rabbi Abraham Cronbach, Hebrew Union College, Cincinnati, O.; Dr. E. Stanley Jones, missionary and evangelist; Clarence Pickett, American Friends Service Committee; E. Raymond Wilson, Friends Committee on National Legislation; the Rev. James Myers, Industrial Department, Federal Council of Churches; Dr. Edwin McNeill Poteat, president, Colgate-Rochester Divinity School.

Missouri Synod Leaders To Leave for Europe

Dr. John W. Behnken, president of the Lutheran Synod of Missouri, Ohio and Other States, and Dr. Louis T. Buchheimer of Grace Evangelical Lutheran Church in the Bronx, N.Y., will leave shortly for Europe to survey church needs there on behalf of the denomination's Commission on European Missions.

Dr. Behnken will return to the U.S. after studying the situation on t Continent, but Dr. Buchheimer h been granted a year's leave of abse to supervise and direct relief and po war reconstruction work by the co mission in European countries. T latter will go abroad in place of Arthur Brunn of Brooklyn, who w unable to accept the assignment.

The Missouri Synod's recent ca paign to raise $5,000,000 for rehabili tion activities was oversubscribed b million dollars.

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15 Missionaries Arrive in America

utherans Outnumber Other Protestants Returned from Orient on Furlough

IX HUNDRED and fifteen Protestant and Roman Catholic missionaries, mostly from China and India, rived in New York on the Swedish er "Gripsholm". Many of them had en waiting at their stations for years the voyage to America.

The missionaries were returning to eir homes in the U.S. and Canada on rloughs which, in most cases, have en overdue from one to two years. ey remained at their duties while vaiting transportation.

Among the Protestant missionaries, e largest denominational group was utheran, of whom there were 86. hese included 44 from the Lutheran ynod of Missouri, Ohio and other ates, 27 from the United Lutheran hurch, five from the American Luheran Church, four from the Norwean Lutheran Church, and six from e Norwegian Missionary Society at tavanger, Norway.

All six of the Norwegian missionies were located at a frontier mison in Hunan Province, China, and eir rescue from the invading Japaese was due largely to the intervenon of Dr. Daniel Nelson, representing e American Section of the Lutheran orld Convention, who was sent to hungking in 1944.

The Northern Baptist Convention as represented among the Gripsholm assengers by 57 missionaries, the resbyterian Church by 55, the Methoist Church by 54, the United Church f Canada by 40, and the Seventh-day dventists by 27. Forty-two other misionary boards and societies were also epresented, as well as the YMCA and WCA.

Dr. Ralph White of Washington, D. ., of the Foreign Missions Conference of North America, cooperated ith the American Red Cross in arangements for meeting the missionries when the Swedish motorship locked at Jersey City, N. J. He was ssisted by Dr. Roland M. Cross of he Conference's China and East Asia ommittee, and Dr. Sue Weddell of he India Committee.

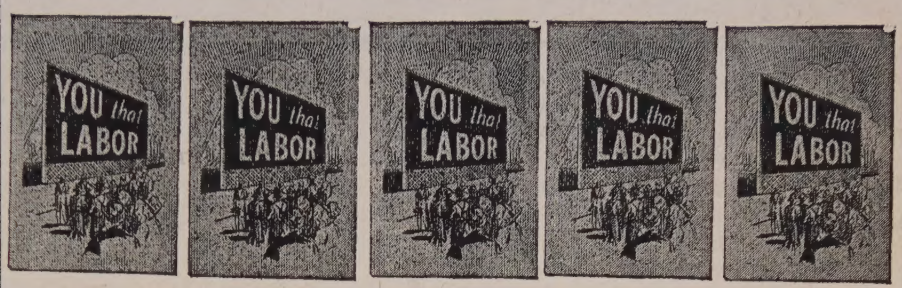
Methodists Condemn Church Moral Laxity

In a denunciation of wartime moral axity the Board of Lay Activities of he Methodist Church, at its annual meeting in Chicago, warned that intemperate drinking had begun to invade church circles.

Bishop J. Ralph Magee of Chicago, said that in the past church-goers had denounced non-churchgoers for intemperance, and that it was time to level accusations at church members as well.

"Such Methodists as are open to criticism must desist from drinking cocktails and holding cocktail parties which are bad examples for youth," he declared.

The fifty laymen who comprise the Board of Lay Activities also criticized the rising divorce rate and the increase of juvenile delinquency, as well as gambling, disregard of the Sabbath and of other traditions of the church, even by "church people."



You That Labor

By Myron Lindblom

LABORING MEN who do not know Christ can learn to know Him through the booklet, **You That Labor.** The story of Jake telling indifferent (and at times hostile) Bill about the Savior of the world is more than narrative. It is a pattern for bringing Christ to the worker in the words and expressions with which he is familiar. In other words, it talks the laboring man's language. Factory communities and industrial areas are "naturals" for the distribution of **You That Labor.** There are 75 pages, 5 x 7¼ inches—it can be slipped easily into the pocket. 25c; $2.50 a dozen; $20.00 a hundred.

Also Answers Excuses Like These—

1. You've never given thought to the matter of going to church and prefer to take life as it comes. Religion may be all right for some people but not for you.
For answer see p. 61 of **You That Labor**

2. You cannot believe in a God of love who permits wars and suffering and all the evil in the world.
For answer see p. 65 of **You That Labor**

3. You think the church and the preachers do not understand and are not interested in your problem.
For answer see p. 66 of **You That Labor**

4. You moved to another city and have just never started to church again for one reason or another.
For answer see p. 66 of **You That Labor**

5. You married a partner who never went to church at all or who belonged to a different church and you keep mum on the subject of religion for the sake of harmony in the family.
For answer see p. 68 of **You That Labor**

7. You feel that you cannot afford to give the church what might be expected of you.
For answer see p. 70 of **You That Labor**

THE WARTBURG PRESS 57 E. Main St., Columbus 15, Ohio

Peacetime Scheme Believed Doomed

Washington Observers Say Religious Opposition Has Defeated Conscription

THE CONCENSUS in informed religious circles in Washington is that the Army and Navy's plan for compulsory peacetime universal military training does not stand a chance of passage in Congress in the foreseeable future.

Congressional advocates of such compulsory training now privately admit defeat and are hoping only that a program will be sponsored by President Harry S. Truman that will approximate their desires in some respects.

President Truman himself put the coup de grace on the Army-Navy defeat on this issue when he declared flatly at his press conference that he is opposed to compulsory peacetime military training, although he made it clear that he intends to make recommendations for a military training program later.

Competent observers drew three conclusions from Truman's carefully guarded statements and the expressed views of former all-out advocates of compulsory peacetime military training:

1. The President will ask Congress soon to increase the authorized peacetime strength of the Army from 300,000 to at least 700,000.

2. He will put a peacetime military training program before Congress entailing an expansion and modernization of the National Guard and the Reserve Corps, not compulsory in the legal sense but subject to enlistments through various persuasions.

3. Advocates of peacetime compulsory military training have not given up, but definitely know that they have little chance of getting through their original program unless the international picture changes drastically.

It is agreed in Washington that religious opposition to the Army-Navy proposal constituted the real bulwark which they and other forces could not overcome.

Clergymen Ask Revision Of Funeral Customs

Revision of modern funeral customs has been suggested by the Ministers' Association of Lakewood, O., after several conferences with the city's funeral directors.

The Association recommended encouragement of permanent memorials, such as college scholarships or library endowments, instead of "excessive floral displays"; closing of the casket before the religious service, and elimination of final examination after the service.

Also, separation of fraternal order rituals as distinct rites previous to the service; elimination of military funerals when practiced in "civilian life" to avoid "a terrific ordeal for a family to undergo"; and wider use of churches as "an appropriate place for funerals."

Restrictions on Church Conferences Relaxed

Church conferences, councils and conventions may now have as many as 150 persons from more than 50 mi outside the convening city without taining permission from the War Co mittee on Conventions of the Office Defense Transportation.

The relaxation on church conv tions and religious meetings of kinds is exactly the same loosening restrictions which apply to secular business meetings.

Meantime, it has been learned fr a usually reliable source in Washing that all bans on travel likely will lifted by Christmas, at the latest, less there are untoward incidents Japan.

Let Us Reason Together

By Rupert Schroeder

Every reader of the *Lutheran Outlook* will want to have a copy of this latest help in the field of adult evangelism! Placed on the market only recently, it has already enjoyed a wide and enthusiastic acceptance.

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hurch Membership Reaches 72,492,669

icial Statistics Reveal 52.5 Per Cent of Population Belong to Church

HURCH MEMBERSHIP in the Continental United States totals 72,-669 persons, according to official istics of 256 religious bodies in the rbook of American Churches for 5, it is announced by Dr. Benson Y. dis, editor of the volume issued by Federal Council of Churches.

argest total ever reported, the nber of church members equals 52.5 cent of the nation's population, ich is also the highest proportion r recorded. As of July 1, 1944, the reau of Census estimated the popuion at 138,100,874 persons.

While church membership shows an rease of 3,991,483 over two years , most of the increase is accounted by the National Baptist Convention America. It reported for the first e this year and listed 2,352,339 mem-rs. In the past, its membership sta-tics were combined with the Na-nal Baptist Convention, U.S.A., Inc. th are Negro bodies.

Romanists Claim 23,419,701

Figures furnished by the churches r the new Yearbook are mainly for e years ending in 1943 and 1944. Of e total church membership, Protes-nt and Eastern Orthodox denomina-ns reported 44,431,784 members, the man Catholic Church 23,419,701, and wish congregations 4,641,184.

Together, these groups reported 253,-2 local churches, an increase of 3,875 er the 249,887 churches listed in the earbook for 1943. Members 13 years age and over are estimated to be ,717,107 persons, also the highest gure ever recorded.

The largest religious body is the oman Catholic Church, while the ethodist Church, with 8,046,129 mem-ers, is the largest single Protestant ody, although Methodists are far out-umbered by Baptists.

Thirteen bodies each reported more an one million members, with a total f 59,767,348 persons, equal to 82 per ent of the total figure. In addition to he Roman Catholic Church, the Meth-dist Church, and Jewish congrega-ions, these are:

Southern Baptist Convention, 5,-67,926; National Baptist Convention, J.S.A., Inc., 4,021,618; National Bap-ist Convention of America, 2,352,339; Protestant Episcopal Church, 2,227,524; Presbyterian Church in the U.S.A., 2,040,399; United Lutheran Church in America, 1,690,204; Disciples of Christ, 1,672,354; Northern Baptist Convention, 1,555,914; Lutheran Synod of Missouri, Ohio and Other States, 1,356,655; Congregational Christian Churches, 1,-075,401.

Report 5,129,147 Lutherans

Twenty-three Baptist denominations have 14,208,193 members, 20 Methodist denominations have 9,924,842, and 20 Lutheran denominations have 5,129,147, according to the Yearbook.

Between 1931, the year of the first compilation of church membership of the scope now being made, and the period 1943-44, summaries of official reports reveal a gain in inclusive church membership from 59,797,851 to 72,492,669, or 12,694,818 persons, an increase of 21.2 per cent. Over a comparable period, between 1930 and July 1944, the population of the Continental United States increased from 122,-775,046 to 138,100,874, a total gain of 15,325,828, or 12.5 per cent, according to Census figures.

Dr. Landis warned against confusing official reports of church membership with reports of church attendance, pointing out that these figures imply nothing as to the activities of the persons reported as members.

"It is not known what proportion of these persons contribute financially to the work of their local churches," he said, "nor what proportion no longer reside in the communities where their membership is reported."

He added that there are "persistent reports that a considerable portion of these church members are non-residents or do not participate in the active life of the congregation."

"These figures also imply nothing as to the power and influence of the churches," he said. "It is possible that the churches had more power when they had fewer members."

Dr. Landis also noted that denominational officials are continuing efforts to secure a Bureau of Census report for 1946, which he said would serve as a check on figures now available. The Yearbook, which was first issued in 1916, and which has been published biennially since 1931, indicates a general trend toward more detailed and accurate reports by local churches to their denominational headquarters, Dr. Landis said.

Catholics Working on New Translation of Old Testament

Fifty scholars are working on a new English translation of the Old Testament, it was revaled at a two-day meeting in New York of the Catholic Biblical Association of America.

The Rev. Stephen Hartdegen of Washington, secretary of the association's editorial board, said the scholars have drafted their work on twenty-six of the Old Testament books, and that it is hoped to have the Book of Genesis ready within a year, translated from the original Greek.

The Association consists of Catholic biblical scholars interested in bringing out new English translations of the books of the Bible from the original Hebrew and Greek texts, as well as revisions of such translations stemming from Vulgate and Rheims-Challoner verions of the New Testament.

The latest of these revisions is shortly to be issued with minor corrections as a new printing of the New Testament published by the association in 1941.

Mormons to Dedicate New Million-Dollar Temple

A million-dollar temple of the Latter-day Saints (Mormon) Church at Idaho Falls, Idaho, will be dedicated in three-day ceremonies September 23, 24, and 25.

The impressive, tower-topped white stone structure situated on the banks of the Snake River is the eighth temple to be dedicated by the Church. Four others are in Utah, one in Arizona, one in Hawaii and one in Canada.

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Church Colleges Facing Boom Era

Denominational Schools to Welcome Greatest Influx of Students in History

THE 788 church-related colleges and universities of the nation are facing the greatest "boom" period in their history, Dr. Gould Wickey, executive secretary of the National Commission on Christian Higher Education of the Association of American Colleges, asserted recently in Washington, D. C.

"There seems little doubt that this Fall will see a record number of students—including thousands of returned veterans—in most of the church-related colleges and universities," Dr. Wickey said, "with a noticeable increase to take place next year and for several years to come."

Certain trends brought on by the war and the millions of returning servicemen are now evident in the country's church institutions of higher education, Dr. Wickey said. These trends he listed as:

1. Development of a more extensive and intensive program of personal counsel both for veterans and students who have not been in service.

2. A greater emphasis on subjects in the field of social relations—history, sociology and economics, with particular emphasis on international relations.

3. A greater "tie-in"—scholastically—between all classes in the college and actual world events.

4. A change in the type of personnel—more "all-around" professors rather than specialists.

5. A new emphasis on the actual college class facilities, with greater care to be shown in architectural beauty and class-room utility.

New Emphasis on Sciences

"The new emphasis on social sciences must be based on a Christian ethic, else it will fail to prepare the veterans and the millions of other students fully for their after-college responsibilities," Dr. Wickey declared.

"Sociological teachings apart from Christianity will not have the necessary dynamic to maintain a desire for world peace in this and other countries.

"Instead of simply building a world consciousness, the church-related colleges want to build an ecumenical consciousness among the students. There must be moral, as well as practical, reasons to work actively for a better and a peaceful world ingrained in our students today and tomorrow.

"Professors are being chosen more and more in church-related colleges because they have an 'overall' viewpoint that will help students achieve a better view of the world rather than because they have done much special research in this or that line."

Dr. Wickey pointed out that there are about 600,000 veterans already out of service who could go back to college, if they wish to do so, but that technical schools will get many of these.

Lutheran Brevities

DURING THE SUMMER nineteen Protestant denominations cooperated in the "Church Christmas Packages" plan of the Church Committee on Overseas Relief and Rehabilitation. Congregations, societies, and individuals "purchased" empty cartons from CCORR for $1.00, receiving lists of acceptable items and instructions for packing them. When filled the cartons were sent to the New York office for forwarding to "Christian brothers in war-devastated lands" as a Christmas token of brotherhood and friendship. An interesting angle is the fact that certain of the acceptable gifts were to be purchased while other articles were "to be sent only if taken from sender's own stock, and not replaced by purchase."

Noting its twentieth anniversary, the United Lutheran Social Missions Society of Illinois, stemming from the preceding "Lutheran Inner Mission Society of Chicago", recalled the initial steps in welfare work which led to the present development. Dr. David A. Davy, now pastor-emeritus at St. Johnsville, N. Y., established a "Unity Girls Club" as a social group in Unity Lutheran Church, of which he was pastor. The group acquired a large house in the vicinity of the church as a home for girls, which is still continued as the "U.L.C.A. Girls Club" by the Social Missions Society. Dr. Davy, largely responsible for the organization of the Inner Mission Society, served as its superintendent for thirteen years.

The church-supported hospital becomes "practically a missionary agency of the Church and a teaching institution of large influence," the Rev. Granger Westberg, chaplain of Augustana Hospital, Chicago, informed the Illinois Conference of the Augustana Synod in explaining the new empha upon ministry to the sick. The 2 bed institution, established in 18 now clearing its indebtedness, requir about $200,000 for needed improv ments.

An incentive to faithful attenda which pays dividends to the Chur was devised by the Lutheran Broth hood of Bethlehem Church, Portla Ore., which offered a "scholarshi for perfect attendance to pupils of t Daily Vacation Bible School. Any b or girl whose record was 100 per ce was offered half expenses for one we at the summer camp at Colton, O

The Board of Higher Christian Ed cation of the American Luther Church elected as its first full-ti executive secretary, Prof. William Young of Capital University, who to office September 1st.

Radio Station KFUO, St. Louis, M has enrolled above 4,000 pupils of M souri Synod day schools as stude listeners to a regular educational p gram in drama form, the "Christi School of the Air". A souvenir is p sented to each pupil who enrolls. L teners to the program include pare and others.

Nearly sixty organists, choir maste and Lutheran college music facu members from all parts of the coun attended the second annual Chur Music conference at Valparaiso U versity in August. The conference c sisted of three days of intensive stu under outstanding lecturers.

During the fall semester, Dr. O. Pannkoke, who has been directing Centennial Development Program Capital University, will carry out search projects in theology and ed cation at the University of Chicago. has accepted an assignment from Lutheran Seminary Professors Co ference to organize a study of min terial education.

A movement is on foot in Wiscon to integrate more closely the activit of the Lutheran Welfare Society that state and the various Luther districts or conferences serving same area. The need for this coop ation is evident in the manner in wh Lutheran agencies and institutions gaged in social welfare work in W consin are enrolled and operate some owned outright by synodical ganizations, some subsidized, but owned, by synodical bodies, and o ers owned and controlled entir through free gifts of congregations a individuals.